THE ELDERS' VERSES

I

THERAGĀTHĀ

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THERAGĀTHĀ

Translated
with an introduction and notes
by

K. R. NORMAN

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PREFACE

No excuse is needed for producing a new translation of Theragāthā. The only complete one in English, that of Mrs. C. A. F. Rhys Davids, was published in 1913 and was based upon a text which can now be considerably improved. Furthermore, that translation was made at a time when Buddhist studies in Europe had not made the progress they have today, when a number of texts containing parallel passages had not been published, when a critical edition of Dhammapāla's commentary on Theragāthā had not appeared, and when many other valuable aids to translation including dictionaries and grammars were not yet available.

In making this translation I owe a great deal to all previous workers in the field of Buddhist literature. It is impossible, and indeed undesirable, to depart from previous translators' versions on all occasions, and I gladly acknowledge that I have borrowed much from other scholars. I owe a particular debt, however, to Miss I. B. Horner, who read through the whole of the first draft of the translation and notes and made many valuable suggestions. Many of the defects of this translation would doubtless have been avoided had I followed her advice more often. I have inserted the initials [IBH] into the notes to show where I owe information to her, but I have been unable to indicate the many errors I should have committed without her help. Miss Horner also made available to me a draft translation in verse of Theragāthā 1–266 by Mr. E. M. Hare, with comments by Mr. F. L. Woodward.

My former pupil, Mr. L. S. Cousins of St. John's College, Cambridge, provided me with extracts from the unpublished Ṭīkā on the Saṃyutta Nikāya, and this is duly shown by the insertion of the initials [LSC]. Professor A. K. Warder gave me much helpful advice in the course of our correspondence about the metres found in Theragāthā, and very kindly made available to me the type-script of his book *Pali Metre* (since published by the Pali Text Society) while it was still in the

press. I can only regret that I did not obtain this before the greater part of the notes on this translation was written, since it proved impossible to insert into them all the references to his book that I should have wished.

K. R. Norman.

Cambridge.
February, 1968.

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ABBREVIATIONS

Editions of Theragāthā :

ThagA text	Text of Thag included in Paramatthadīpanī (= F. L. Woodward, 1940–59)
ThagA cty	Dhammapāla's explanation of Thag
Be	Chaṭṭhasaṅgāyana ed., Rangoon, 1956 (as quoted by Nāl.)
Ke	2nd Siamese ed., Bangkok, 1926–8
Se	Text of Thag included in Paramatthadīpanī, ed. Suriyagoda Sumangala and Nebada Sangharatana, 2 vols., Colombo, 1918, 1925 (Simon Hewavitarne Bequest)
O	Oldenberg, 1883
Nāl.	Text of Thag included in Nālandā Devanāgarī Pāli Series, Khuddaka-nikāya Vol. II, 1959
App. I	First appendix to second edition of O, 1966
App. II	Second appendix to second edition of O, 1966

Texts :

Av.	Avadāna-śataka (= J. S. Speyer 1906–9)
Bodh.	Bodhisattvabhūmi (= Wogihara 1930–36)
CPS	Catuṣpariṣatsūtra (= E. Waldschmidt 1952–62)
Divy.	Divyāvadāna (= E. B. Cowell and R. A. Neil 1886)
G. Dh	Gāndhārī Dharmapada (= J. Brough 1962)
Isibh.	Isibhāsiyāiṃ (= W. Schubring 1942–51)
Manu	Mānava-dharma-śāstra
Mhvs	Mahāvaṃsa (= W. Geiger 1908)
Miln	Milindapañha (= V. Trenckner 1880)
MPS	Mahāparinirvāṇasūtra (= E. Waldschmidt 1942–52)
Mvu	Mahāvastu (= E. Senart 1882–97)
Netti	Netti-pakaraṇa (= E. Hardy 1902)
Peṭ.	Peṭakopadesa (= A. Barua 1949)
Sadd.	Saddanīti (= H. Smith 1949)

Utt.	Uttarādhyayanasūtra (= J. Charpentier 1922)
Uv.	Udānavarga (= F. Bernhard 1965)
Vism	Visuddhimagga (= Mrs. C. A. F. Rhys Davids 1920–21)

The abbreviations for canonical Pāli texts are those adopted for PTC

Translations :

BD	Book of the Discipline (= Miss I. B. Horner 1938–67)
Breth.	Psalms of the Brethren (= Mrs. C. A. F. Rhys Davids 1913)
Dial.	Dialogues of the Buddha (= T. W. Rhys Davids 1899–1921)
GS	Gradual Sayings (= E. M. Hare and F. L. Woodward 1932–36)
KS	Kindred Sayings (= Mrs. C. A. F. Rhys Davids and F. L. Woodward 1917–30)
MLS	Middle Length Sayings (= Miss I. B. Horner 1954–59)
MQ	Milinda's Questions (= Miss I. B. Horner 1963–64)
Sist.	Psalms of the Sisters (= Mrs. C. A. F. Rhys Davids 1909)

Periodicals and Series :

ABORI	Annals of the Bhandarkar Oriental Research Institute, Poona
BDCRI	Bulletin of the Deccan College Research Institute, Poona
BSO(A)S	Bulletin of the School of Oriental (and African) Studies, London
CII	Corpus Inscriptionum Indicarum
IIJ	Indo-Iranian Journal, The Hague
Ind. Ling.	Indian Linguistics, Calcutta
JA	Journal Asiatique, Paris
JAOS	Journal of the American Oriental Society, New Haven
JOI(B)	Journal of the Oriental Institute, Baroda

JPTS	Journal of the Pali Text Society, London
JRAS	Journal of the Royal Asiatic Society, London
MSS	Münchener Studien zur Sprachwissenschaft, Munich
PTS	Pali Text Society
SBB	Sacred Books of the Buddhists, PTS London
SBE	Sacred Books of the East, Oxford
VKAWA	Verhandlingen der Koninklijke Akademie van Wetenschappen Amsterdam
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes, Vienna
WZKSO	Wiener Zeitschrift für die Kunde Süd- und Ostasiens, Vienna
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft, Leipzig/Wiesbaden

Dictionaries, etc. :

BHSD	Buddhist Hybrid Sanskrit Dictionary (= F. Edgerton 1953a)
BHSG	Buddhist Hybrid Sanskrit Grammar (= F. Edgerton 1953b)
CPD	Critical Pali Dictionary, Copenhagen, 1924–
DPPN	Dictionary of Pali Proper Names (= G. P. Malalasekera 1938)
EWA	Etymologisches Wörterbuch des Altindischen (= M. Mayrhofer 1956–)
MW	Sanskrit-English Dictionary (= Sir Monier Monier-Williams 1899)
PED	Pali–English Dictionary, PTS, 1925
PTC	Pali Tipiṭaka Concordance, PTS, 1952–

General :

(X)A	The Aṭṭhakathā upon (X)
AMg	Ardha-māgadhī
BHS	Buddhist Hybrid Sanskrit
cty	commentary
f.n.	foot-note
m.c.	metri causa
Pkt	Prākrit

Skt	Sanskrit
(X)Ṭ	The Ṭīkā upon (X)
v.l.	variant reading
⟨ ⟩	add enclosed reading
[ ]	delete enclosed reading
˘	read as short metrically
<—>	read as long metrically
[IBH]	information obtained from Miss I. B. Horner
[LSC]	information obtained from Mr. L. S. Cousins

numbers in heavy type refer to verses of Thag

(§) without any further reference refers to paragraphs of the Introduction.

INTRODUCTION

I. THE AUTHORS OF THERAGĀTHĀ

§1. At the beginning of his cty on Thag (i 2) Dhammapāla asks *kā pana tā Theragāthā?* He gives the answer *tattha Theragāthā tāva Subhūti-therādīhi bhāsitā. yā hi te attanā yathâdhigatam magga-phala-sukhaṃ paccavekkhitvā, kāci udāna-vasena, kāci attano samāpatti-vihāra-paccavekkhanā-vasena, kāci pucchā-vasena, kāci parinibbāna-samaye sāsanassa nīyānika-bhāva-vibhāvana-vasena abhāsiṃsu, tā sabbā Saṅgīti-kāle ekajjhaṃ katvā tā eva dhamma-saṅgāhakehi saṅgītā.* Oldenberg was clearly accepting this definition when he placed on the title-page of his edition of Thag the sub-title "Stanzas ascribed to elders of the Buddhist order of recluses". Even a cursory reading of Thag, however, indicates that the theras were unlikely to have been the original authors of a number of its verses.

§2. There are several verses which appear to have been spoken to theras, rather than by them. Dhammapāla recognizes this, and in his cty designates the speaker, e.g. the Buddha is said to have uttered verses 17 29 39 40 83 84 93 101 193 199–200 207 237–9 242 303–5 350 360–4 394 411–16 435 567–76 824 827–31 837 867 1037 1275; 18 57 62 187–88 235 are ascribed to various devatās, 28 to Jambugāmika, 82 to Kassapa's mother, 381 and 385 to Māra, 597 to an upāsaka, 673 to Sakka, 705–6 to a robber-chief, 721 to robbers, 835 to brahman youths, 950 to Paṇḍarasa, 1224–26 to Ānanda. Some of these verses occur as part of a question and answer duologue, or as part of a narrative discourse, and Dhammapāla usually states that the thera repeated the verse(s) himself, e.g. *tam eva gāthaṃ udāna-vasena abhāsi* (i 76) of 18, so that they became his verses, e.g. *ten' eva tā theragāthā nāma jātā* of 567–76. Sometimes the same occurrence can be deduced, although Dhammapāla does not mention it, e.g. it is related at M i 46 that the Buddha uttered a verse to Mahācunda; in Thag the same verse (142) is ascribed to Mahācunda himself, without comment by Dhammapāla.

Sometimes verses are included which are about theras, rather than spoken to them, e.g. 431–34 were uttered by the Buddha to Sāriputta about Sumana, and added by Sumana to his own verses (*sabbā ekajjhaṃ katvā Sumanatthero pacchā abhāsi* (ii 183)), 998–1000 by an unnamed speaker about Sāriputta, 1023 by a Suddhāvāsa-mahābrahmā about Ānanda.

§3. More remarkable, however, are the verses which show every sign of being later additions since they put the other verses into perspective, introducing or concluding a narrative story, e.g. 720 and 724–25. Dhammapāla recognizes the incongruity of these verses, and ascribes them to the *saṅgīti-kārā* (720) or the *dhamma-saṅgahakā* (724–25). Similarly, the *saṅgīti-kārakā* are said to be responsible for 869–70, and the *saṅgīti-kārā* for 920 948 and 949 ; 1047–49 are said to have been added by the *saṅgīti-kārā* in praise of Ānanda ; 1208 was added *dhamma-saṅgāyana-kāle*. We might assume that 726 is also to be ascribed to the *saṅgīti-kārā*, since it is very similar in form to 920, but the cty makes no mention of this. The phrases *iti Selo brāhmaṇo*, etc., in Sela's verses (818–41) are hyper-metrical, and since they are not mentioned in the cty they are probably, as Stede states (p. 33), reciters' remarks, but the comment *iti Bhagavā* in 1275 although hyper-metrical is said to be *saṅgīti-kārānaṃ vacanaṃ* (iii 202), as is also the pāda *icc abravī Bhagavā pañca-seṭṭho* in the same verse, although this is not hyper-metrical.

§4. Winternitz noted (p. 101, f.n. 1) that the verses ascribed to Ānanda included verses referring to him and verses in his praise, and concluded that the monks who ascribed these verses to Ānanda knew as little about him and the other theras as the compilers of the Anukramaṇīs knew of the compilers of the Ṛgvedic hymns. I do not think that any such conclusion can be drawn from these ascriptions. The explanation would seem to lie in the different concept of the ownership of verses which held in ancient India. It is easy to see how the existence of the simple type of narrative composition, which included reported conversations, e.g. 338–39 461–62, but which was nevertheless regarded as belonging wholly to a thera, could lead to the inclusion in Thag of the type where the whole was uttered by

another, e.g. 411–16, but was still regarded as being the thera's verses. Similarly, once reported comments to a third person, e.g. 431–34, were included in the collection the way was open for the inclusion of other comparable verses, e.g. 998–1000. As will be mentioned below (§11), in some cases the verses were included in the canon within a few years of their utterance, and there is no reason to doubt that the compilers were well acquainted with many of the theras concerned.

§5. Winternitz also considered (p. 101, f.n. 2) that the fact that the same verses occur again literally in different places is evidence of careless redaction. It is true that sometimes the same verse is ascribed to different theras in Thag, e.g. 13 is ascribed to Vanavaccha but the identical 1063 to Mahākassapa, 15 to Kuṇḍadhāna but 633 to Soṇa, and if we consider pādas of verses the situation is even more striking, e.g. pādas *bcd* of 24 recur more than a dozen times. Sometimes a verse which is ascribed to one thera in Thag is ascribed to another speaker, or different speakers, in other texts. So 19 is ascribed to Kuḷa, and the identical 877 to Aṅgulimāla, but the same verse is elsewhere ascribed to Paṇḍitasāmaṇera (Dh 80) and Sukhasāmaṇera (Dh 145); 148 is ascribed to Somamitta and 266 to Vimala, but at S ii 158 *ff* and Miln 409 the same verse is said to have been uttered by the Buddha. There need be nothing surprising in this. There was no concept of copyright in ancient India, and it was open to any thera to repeat a verse which he had heard, or, if he wished to compose his own verses, to borrow pādas from what Brough calls "the treasure-house of versified tags" (G.Dh. p. xvii). It seems likely that some of these verses and pādas are very old, perhaps older than Buddhism, for they are found also in Jain and Brahmanical literature. If memories were faulty, or the situation slightly changed, then the verse might be recited in a slightly different manner on another occasion. Hence the growth of variant readings, e.g. *anādaro* in 987, but *anācāro* in the same verse in Miln 396, which may then be as old as the thera himself, and have already been current at the time of the redaction of Thag.

§6. The ascription of a verse to a thera in Thag does not necessarily mean that he composed it, only that tradition says

he recited it upon a certain occasion. There are, however, several verses which in themselves show the circumstances of their utterance, and give an unmistakable reference to the reputed author, either by naming him or making a pun upon his name, or by quoting a nickname or giving the reason for the adoption of one :—

(*a*) Dabba's name is included in 5 and Vīra's in 8, as well as puns upon the names ; 14 includes the name Sīvaka which the cty asserts was that of the speaker, although the rubric does not name him ; Harita is named in 29 ; Posiya occurs in 34, either as a name or as a pun upon the name ; Gavampati is named in 38, Sumaṅgala in 43, Ukkhepakatavaccha in 65, Sīha in 83, Eraka in 93, Usabha in 110, Kappaṭa in 200, Mogharāja in 207, Khujjasobhita in 234, Senaka in 290, Rāhula in 295, Soṇa in 368, Kulla in 393–94, Kātiyāna in 411 *ff*, Sumana in 434 ; Bhaddiya is named in 466, although the rubric refers to him by his nickname of Lakuṇṭaka ; Bhadda is named in 478, Sopāka in 485, Sarabhaṅga in 487, Panthaka in 563, Soṇa in 632, Koṇḍañña in 679, Pārāpariya in 726 ; Sela is named in 824, but the other occurrences of the name in Sela's verses are interpolations by the reciters ; Bhaddiya is named in 843 *ff*, Aṅgulimāla in 867 *ff*, Anuruddha in 892 *ff* ; Phussa is named in 949, but this verse is an addition by the *saṅgīti-kārā* ; Ānanda is named in 1047, but this too is alleged to be due to the *saṅgīti-kārā* ; Kassapa is named in 1058 *ff*, Moggallāna in 1178, and Vaṅgīsa in 1241.

(*b*) In 64 the speaker is referred to by obliquely naming his mother, *dumavhayāya uppanno*.

(*c*) In 3 we find *vinayanti kaṅkhaṃ* in Kaṅkhā-revata's verse ; in 6 *yo Sītavanaṃ upāgā* (Sītavaniya) ; in 55 *ogayha Añjanaṃ vanaṃ* (Añjanavaniya) ; in 56 *kuṭikā katā* (Kuṭivihārin) ; in 57 *navā kuṭī* (Kuṭivihārin) ; in 58 *ramaṇīyā me kuṭikā* (Ramaṇīyakuṭiya) ; in 77 *tad niggahissāmi hatthi-ppabhinnaṃ viya* (Hatthārohaputta) ; in 127 *Gaṅgā-tīre kuṭī katā* (Gaṅgā-tīriya) ; in 199 *ayaṃ iti kappato* (Kappaṭakura), although *kappato* may be an interpolation ; in 303–5 *dhammo* etc. (Dhammika) ; in 310 *tā 'mata-mada-saṃgha-suppahīnā* (Sappaka), if the cty is correct in glossing this compound *sappā* ; in 340 *nadiṃ agā* (Nadīkassapa) ; in 345 *Gayāya Gaya-phagguyā*

(Gayākassapa); in 466 *bhaddo* (Bhaddiya); in 487 *sare bhañjitvā* (Sarabhaṅga); in 538 *phāsuṃ eka-vihārissa* (Ekavihāriya); in 608 *ff sīlaṃ* etc. (Sīlava); in 843 *bhaddo* (Bhaddiya). We must, however, recognize that where there is no evidence other than the rubric and cty the thera's name may well have been extracted from the verse; 56–58 would be appropriate to any ascetic.

II. THE ARRANGEMENT OF THE VERSES

§7. The verses are arranged in nipātas according to the number of verses in each utterance, single verses in the *eka-nipāta*, pairs of verses in the *duka-nipāta*, and so on. Probably nothing can be added to Oldenberg's comment on the lengths of the various nipātas (p. xiv). Up to the *soḷasa-nipāta* the number of the nipāta is some guarantee against change. So, although the MSS of ThagA repeat 429 after 432 we can definitely say that this is incorrect because it would give a group of seven verses in the *cha-nipāta*. The same does not hold true for the *vīsati-nipāta* and later nipātas, for the numbers seem to be intended merely as rough guides to the number of verses contained in them. The *vīsati-nipāta* contains ten groups of between 21 and 29 verses, the *tiṃsa-nipāta* three groups of 32, 37, and 33 verses, the *cattālīsa-nipāta* one group of 40 verses, the *paññāsa-nipāta* one group of 55 verses, the *saṭṭhika-nipāta* one group of 63 verses, and the *sattati-*(= *mahā-*)*nipāta* one group of 71 verses. The *uddāna* variants (O, p. xiv) show that differences have crept in, and without the help of the nipāta number we have no way of telling how many verses should be repeated after 1021.

§8. Within the nipātas there is no clear order of arrangement, but certain patterns are apparent: (*a*) some verses are linked together by subject, or refrain, or by a "catch-word", e.g. 5–8 have the same metre and a similar syntactical structure; 14 and 15 both refer to *saṅga*; 39 and 40 have three pādas in common; 51–54 have the same metre and three pādas in common; 55–60 have the common theme of *kuṭi*(*kā*); 80 and 81 have pāda *a* in common; 88 and 89 both refer to *ogha*; 98 and 99 have the general structure of the verse in common; 169–70 and 171–72 both refer to *ādāsa*; 175–76 and 177–78

both refer to *nāda* ; 267–70 and 271–74 have two verses in common ; 473–79 and 480–86 contain a reference to ordination at the age of seven.

(*b*) Other verses are linked because of some relationship between the speakers, e.g. 11 is by Cūla-gavaccha and 12 by Mahā-gavaccha ; 13 is by Vanavaccha and 14 by his *sāmaṇera* ; 36 is by Kumāputta and 37 by his companion ; 56 and 57 are both by theras named Kuṭivihārin ; 107 is by Dhammasava and 108 by his father ; 112 and 113 are both by members of the Vaccha clan ; 129–30 are by Ajina and 131–32 by Meḷajina ; 133–34 by Rādha and 135–36 by Surādha ; Bharata, the author of 175–76, was the brother of Nandaka, the author of 173–74, and refers to him by name in 175 ; Bhāradvāja, the author of 177–78, is said by the cty to have had a son named Kaṇhadinna, although it is not specifically stated that this son was identical with the author of 179–80.

§9. It is thus possible to surmise something of the way in which the collection was built up. Verses were recited by the *saṅgīti-kārā* as they remembered them, the distinction between " verses by . . .", " verses to . . .", and " verses about . . ." becoming blurred, and further verses were remembered by the prompting of name, or subject, or some other (e.g. metrical) association. Many questions arise, for there is no obvious reason other than failure of memory for the separation of some verses which would seem to belong together, e.g. 1 and 51–54, 17 and 101, 13 and 113 (both by a Vanavaccha, and having a similar subject and a pāda in common), 267–70 and 299–302 (with more than two verses in common).

§10. A bigger problem is that of the division of the same thera's verses between two nipātas. We find verses ascribed to Revata at 42 and 645–58, to Kimbila at 118 and 155–56, to Māluṅkya-putta at 399–404 and 794–817, and to Pārāpariya at 726–46 and 920–48. The identity of these pairs is admitted by the cty, but no such admission is made in the case of the two Puṇṇamāsas (10 and 171–72) although their background stories in the cty are similar, nor in the case of the two Vanavacchas (13 and 113) although their stories and verses are very similar. No reason is given for the division in the cases of Revata and

variants indicates that the variant listed is found in the alternative reading, not in O. Many pādas can be scanned in two or more ways, but I have listed such pādas under one category only. Decisions have been made quite subjectively, and there are certain to be mistakes, particularly in the case of corrupt verses which can often be corrected in a number of ways, each way producing a different metre. I have discussed these alternatives in the notes. I have been similarly arbitrary in determining the position of the caesura in doubtful cases in *Triṣṭubh* and *Jagatī* pādas. Resolved syllables are ignored in these analyses, but lists of such syllables are added in the case of *Triṣṭubh*, *Jagatī*, and *śloka* pādas. The question of *svarabhakti* vowels is discussed at the end of the introduction (§51).

§26. *Triṣṭubh* pādas :

(*a*) Openings :

⏑–⏑– 12bc 17cd 72a 73d 101cd 110ab 142bc 152b 205c 206c 303d 370b 373a 523ab 526b 527b 528ab 531abd 532abcd 533d 554acd 555bd 556d 777b 778b 779bd 780c 781c 782abd 785ad 786bd 787b 788d 866b 868b 869c 870c 874ac 1009ad 1091ac 1093a 1095a 1096ac 1097a 1098a 1099a 1100abc 1101ad 1102ac 1105ab 1110a 1116c 1121c 1122a 1124d 1125c 1137c 1264b 1265d 1267c 1269c 1271ac 1272b 1273a 1274ad 1275c

––⏑– 3acd 10bcd 12ad 17ab 38a 72bcd 101ab 142ad 151bcde 152ac 187bcd 188abcd 205ab 206ab 303abc 305a 370ad 371abd 372abd 373bd 374abd 490a 527acd 528cd 529acd 533abc 534b*(?) 535bd 536d 547cd 554b 555ac 556abc 724cd 743c 776abcd 777acd 778acd 779ac 780bd 781ad 782c 783abc 784acd 785bc 786ac 787cd 788b 866acd 867bd 868cd 869abd 870ad 874d 1009c 1091b 1092cd 1094c 1095c 1097b 1098b 1099bcd 1100d 1101b 1104b 1105c 1107c 1109b 1110d 1113c*(?) 1122d 1125a 1127b*(?) 1139c 1252d 1253a 1263acd 1264acd 1265abc 1266abcd 1267abd 1268ab 1269abd 1270abcd 1271bd 1272a 1273cd 1274bc 1275ad

–⏑⏑–	3b* 10a*
–⏑–⏑	38b
⏑⏑⏑–	98b* 99b* 536c* 794b* 796b* 798b* 800b* 802b* 804b*
–––⏑	151a*
––⏑⏑	152d* 743d* 780a* 781b* 783d* 1009b* 1272d*
––––	1273b*
⏑–⏑⏑	529b*
––⏑–[–]	788c 1124b 1263b
⟨⏑⟩–⏑–	867c*
⏑–––	868a*
––––	870b 1121a*
⏑–⏑–[–]	1093c
⏑⏑⏑–[⏑]	1110c*
⏑––⏑	1268c*
–⏑––	1268d*

(*b*) Breaks:

–⏑,⏑	3a 10c 17ad 38d 72b 73d 101cd 110ab 152b 188a 205c 206c 305a 370d 371d 372ad 373d 374bd 490a 527acd 528a 531ad 532d 535b 547cd 554a 555cd 556abd 724d 777c 778acd 779ad 780bc 781ad 782b 783ab 784acd 785abd 786c 787b 788b 867bc 868c 869d 870bc 1009c 1092c 1094c 1096ac 1098b 1100c 1101a 1102c 1116c 1121ac 1125a 1139c 1263ac 1265ab 1266cd 1269bc 1271cd 1272bd 1273bd
,–⏑⏑	3bc 12ab 17b 7[illegible] 101b 152d 205b 206b 303ad 371a 373a 526b 528bd 529bd 531b 532abc 533abc 535d 536d 555b 776c 781b 782cd 783d 786abd 787cd 788c 870a 874a 1009ab 1091abc 1092d 1093c 1097ab 1100a 1102a 1105bc 1107c 1109b 1124bd 1125c 1127b 1137c 1266b 1268b 1269d 1270ad 1273c
–,⏑⏑	3d 10ad 12d 72a 98b 99b 101a 151bcde 152ac 187bc 188bc 303b 370a 371b 372b 523a 529a 533d 534b 554bc 555a 724c 743c 776abd 777ab 778b 779b 780d 782a 783c 785c 794b 796b 798b 800b 802b 804b 866d 867d 868ad 869ac 1009d 1093a 1095bc 1098c 1099acd 1100bd 1101bd 1104b

few verses by Vaṅgīsa as recorded in 1253–62 and S i 196. Although Dhammapāla himself records verses which are not included in Thag, e.g. in the stories prefixed to the verses by Vajjiputta (62), Jotidāsa (143–44), Jenta (423–28), and Sopāka (480–86), he gives no hint as to why these verses are not found in Thag.

IV. THE DATE OF THERAGĀTHĀ

§14. Thag can be dated relatively on several grounds: traditional, doctrinal, metrical, and linguistic. The answers gained by these various methods may well be contradictory, for the last three tell of the composition of the verse(s); while tradition tells only of the recitation by the thera concerned.

(*a*) Tradition, as recorded in the cty, tells us that most of the verses in Thag were uttered during the Buddha's lifetime, or soon after his death. Many of the theras are referred to in other canonical texts and there is no reason for doubting the tradition about them. Other theras are not mentioned elsewhere, and we have no way of determining whether the tradition is correct or not. Some theras are specifically stated to have been born after the death of the Buddha, e.g. Dhammapāla (203–4) and Sabbakāma (435–58). As has been stated (§11), Sambhūta (291–94) is reputed to have uttered his verses at the time of the Second Council, Tekicchakāni (381–86) to have lived in Bindusāra's reign, and Vītasoka (169–70) and Ekavihāriya (537–46) to have been Aśoka's brothers. The cty makes no mention of any thera living after the reign of Aśoka, although it is possible that Dhammapāla is mistaken about Vītasoka, and we should rather see in him Aśoka's grandson Vigatāśoka.

(*b*) Two theras, Bhadda (473–79) and Sopāka (480–86) state in their verses that they were ordained at the age of seven. This was forbidden by the Vinaya teaching (Vin i 78) that the minimum age for ordination was 20. Even if we assume that *sampadā* was being confused with *pabbajjā* (cf. Sumana (429–34) who went forth at the age of seven), we must note that the minimum age for the latter was fifteen (Vin i 79), unless a boy could scare crows! It may be, then, that such child-ordinations and admissions were earlier than the Vinaya ordinance. Dhammapāla, however, makes no reference to their illegality;

in fact he multiplies the number of the admission by recounting how others, e.g. Sopāka (33), Sānu (44), Māṇava (73), and Saṅkicca (597–607) also went forth at the age of seven.

Winternitz (p. 110) listed a number of features in Thag which he considered to be unrepresentative of the oldest stratum of Buddhist poetry and thought, e.g. the ideas expressed in 96 429 563 1082, and the prophecies in 920–48 949–80. Such judgments are bound to be subjective, and since ideas are not datable there seems to be no way of deciding whether Winternitz was correct. There was, however, speculation about mythology and supernatural things in India before the time of the Buddha, and if such ideas are not often found in early Buddhist texts there is no evidence that they were completely absent from Buddhist minds. The dating of the prophecies depends partly on whether they were genuine prognostications, or made with the benefit of hindsight. Even if the latter were the case, there is no need to believe that the verses were later than the time of Aśoka, as Winternitz thought. If the Vinaya is to be believed, there were evil monks even during the Buddha's lifetime. We have the evidence of Mhvs 5.96 that the theras *dutiye saṅgahe* foresaw the downfall of the faith during Aśoka's reign, and Mhvs 5.229–30 tells of heretics who took the yellow robe *lābha-kāraṇā*, which seems to echo the words of 942–43. We know from Aśoka's Bhabra inscription that the canon in his time contained *anāgata-bhayāni*, even if these were not identical with A iii 100 *ff* in its present form.

(*c*) It is possible to consider the metres of the verses in Thag and to assess their approximate position in the development of each metre, and hence provide a relative chronology for the composition of Thag. There are considerable difficulties in this, for in the lower-numbered nipātas the utterances contain too few verses to provide a statistically valid sample. There is also the complication that although a verse in a metre which can be proved to be late must be late, a verse in an early metre is not necessarily early, because of the possibility of deliberate archaizing on the part of the author. Hence we can say nothing more definite about the *anuṣṭubh* verses in Thag which do not show the standardized cadence ⏑–⏑× in the posterior pāda (see §33) than that they are probably early. Professor Warder has

surveyed the metres of the canon, and concluded that Thag covers a long period of development, some portions being very old and others characteristic of the later period, approximately coinciding with the time of the Mauryan empire (1967, §§ 138 142 167 193 304).

(*d*) Attempts to date Thag on linguistic grounds also present difficulties, because of the danger of conscious or unconscious archaizing. Certain verses, however, show Māgadhan features, e.g. the confusion between *-iya*, *-ika*, and *-ita* in 67 etc., probably going back to an Eastern form in *-iya*, and we can be fairly certain that these verses ante-date the "translation" into Pāli which Professor Warder dates in the 3rd century B.C. (1967, §13). The same must be true of *chetvā* wrongly written for *chettā* in 1263, and arising from a mistranslation of *chettā* occurring in a dialect where the absolutive and agent noun were identical in form.

We may therefore conclude that all the evidence supports the view that the verses collected together in Thag were uttered over a period of almost 300 years, from the end of the 6th century to the middle of the 3rd century B.C.

V. THE COMMENTARY

§15. To each thera's verse(s) Dhammapāla prefixes a narrative story which usually includes the life-history of the thera and an account of the circumstances in which the utterance was made. Much of this material is based upon tradition, and agrees with the information found in the canonical texts. Very occasionally a detail is found which seems to be based upon non-canonical tradition, e.g. the fact that the First Council was held in the Sattapaṇṇi cave (found in the cty on Khujjasobhita's verses (234–36)) is not mentioned in the Vinaya, but is found in the Dīpavaṃsa (4.14). A number of the stories may be based upon genuine tradition, but could just as well have been deduced from the contents of the verses, e.g. the woodland details in the two Vanavacchas' verses (13 and 113), or be pure invention, e.g. the story prefixed to Vīra's verse (8). Some stories are so vague that it is clear that to Dhammapāla and his predecessors the theras concerned were little more than shadowy figures. There are in fact grounds for believing that Māṇava (73) is a mythical

personage. In some cases, e.g. Sopāka (480–86), Dhammapāla mentions contradictory traditions (ii 201), while conversely Mrs. Rhys Davids has drawn attention to what she calls "bifurcated legends" (Breth., p. xxviii) in which the same, or nearly the same, story is told of two different theras. The authenticity of some stories may therefore be questioned, but there seems to be no good reason for rejecting the majority of the stories based upon canonical tradition, and to this extent Winternitz's rejection of the narratives as "entirely unauthentic" (p. 101) seems unjustified.

§16. Mrs. Rhys Davids claims (Breth., p. xxvi) that the cty makes a number of verses intelligible where without its help they are unintelligible, but some of the stories which Dhammapāla gives are so unlikely that they must be regarded as pure invention, based upon a misunderstanding of the verses. The story of Añjanavaniya (55) making a couch into a hut seems to have arisen because Dhammapāla or his sources did not recognize *āsandiṃ* as a verb; the story of Pakkha (63) watching the kites swooping down fits the verse only if *cutā* is taken in an unnatural way and a separate subject supplied for it; the story of Sāṭimattiya (246–48) being no longer trusted because of his alleged assault upon a young girl is appropriate only if *saddhā* is taken to mean "faith in me" instead of the far more likely interpretation "faith in the Buddha".

§17. It is easy to show that sometimes Dhammapāla did not understand a verse because he was unaware of the meaning of a particular word; the case of *āsandiṃ* has been mentioned, and *phalesin* (1121) can also be quoted. Individual words not correctly explained in the cty include *mukha-naṅgalī* (101) and *ditta* (198), but on the whole Dhammapāla comments accurately upon the vocabulary of Thag. It is clear that sometimes the tradition he is following goes back a long way, for in at least two cases it seems to be based upon a knowledge of Māgadhī: commenting upon *coḷā* (170), Dhammapāla says *corā viya kusala-bhaṇḍa-cchedanato sādhūhi* (*alātabbato*) *āsaṅkatabbato, saṅkāra-kūṭâdīsu chaḍḍita-pilotika-khaṇḍaṃ viya issara-janena ariya-janena jigucchitabbatāya coḷā viyā ti*, an explanation which must have first been given in a dialect where the word for

"thief" was pronounced *cola*. Similarly, Dhammapāla glosses *abhibhāsana* (613) as *tosana*, but this is the meaning not of *abhibhāsana* but of *abhihāsana* (= **abhihassana* < **abhiharṣaṇa*) and the explanation must have been made in a dialect where both *abhibhāsana* and *abhihāsana* would have the form *abhihāsana*.

§18. Sometimes Dhammapāla contradicts himself, or gives different interpretations of the same verse, e.g. 909 and 1181, indicating either an oversight on his part or a contradiction in the traditions behind these verses. In such cases I have not hesitated to differ from Dhammapāla, and to retain the same meaning or interpretation in both places. By an extension of the same process I have sometimes departed from Dhammapāla's version altogether, where he seemed not to understand the text, or to be commenting upon a reading which was inferior to one found elsewhere.

VI. THE TRANSLATION OF THERAGĀTHĀ

§19. This translation is based upon Oldenberg's edition of Thag, with certain emendations which are mentioned in the notes. They are for the most part those listed in the second edition of O (App. I, pp. 223–32), but as I stated in the preface to that list some of the alternative readings found in other editions of Thag or in other texts are probably due to later normalization, and I should not now advocate their acceptance. Almost all the alternative readings I have adopted can be found elsewhere, but in a small number of verses I have gone against the testimony of all MSS, editions, and the cty, because I think that the text which has been handed down to us is based upon a very old mistake. I have naturally discussed these points in the notes.

§20. In deciding between alternative readings the metre was a great guide, although it was at all times necessary to beware of later normalization. In correcting the text on metrical grounds I have been greatly influenced by the opinion of Professor Alsdorf (App. II, p. 233) that prosody ought to be used as the surest guide to the restoration of a corrupt text, but I have not been unaware of Professor Brough's warning (G. Dh p. 194) that there is no reason to suppose that the compilers of the Pāli

canon were particularly sensitive to metrical minutiae. We must certainly recognize that the authors of Thag did not always conform to strict classical standards of metre (see §39), but it may be suspected that the majority of metrical faults were subsequently introduced during the centuries of oral and written tradition by those who were ignorant of metrical matters. We find that the *śloka* pādas have proportionately far less need of correction than the *gaṇacchandas* and *mātrāchandas* pādas, presumably because knowledge of the latter had been lost at an early date.

§21. I decided to produce a prose translation for two reasons. Firstly, any verse translation into English is hardly likely to improve upon Mrs. Rhys Davids', except in the passages where she was relying upon an inferior text or mistranslated for some reason. Secondly, I feel that verse-form in English is properly the province of poets, while the theras who composed the verses of Thag were not (with a few exceptions) poets. They composed in verse simply because in ancient India that was the medium for epigrams, gnomic utterances, etc. I have therefore tried as far as possible to produce a literal, almost word-for-word, translation. In some places this has resulted in a starkness and austerity of words which borders upon the ungrammatical in English, but it will, I hope, when considered alongside the original Pāli adequately convey my understanding of the theras' words. I have tried to avoid poetic and archaic English words, but since Miss Horner insisted that it was the task of a translator to find synonyms in English for all the synonyms in Pāli, so that as far as possible each different Pāli word, or meaning, was translated by a different English word, I have occasionally been obliged to use words not in every-day use. I have kept these to a minimum.

§22. I have rarely made any innovations in the translation of technical Buddhist terms, but have borrowed freely from other translators. Their names are too many to list, but I have sometimes acknowledged a borrowing in the notes. Some words, e.g. *deva*, I have left untranslated when it seemed to me that any English equivalent could only be misleading. I have commented on these in the note to the first verse in which they

occur. A number of words which have a technical sense in later Pāli I have translated in a non-technical way, relying upon the etymological sense, e.g. " quenched " (not strictly etymological) and " quenching " for *nibbuta* and *nibbāna*, for I believe that many of the verses of Thag are old enough to antedate the development of technical meanings. Since the composition of the verses covered a period of some hundreds of years it is hardly likely that the meanings of words did not change, but I have for the most part been consistent in my translations and left it to the reader to decide from the context whether more should be read into the meaning of any word than I have admitted.

§23. In the notes I have gone beyond what is strictly required in the way of annotation to a translation, and have produced what will serve to some extent as a commentary upon the text. Since my interests are largely lexical and grammatical I have quoted at length from Dhammapāla's cty any information which seems to augment or contradict dictionary entries, and I have drawn attention to errors and omissions in PED, PTC, and CPD. I have also discussed metrical and phonological points where they help to decide the original form of the verse, or give aid in the translation or interpretation.

VII. THE METRES OF THERAGĀTHĀ

§24. The following metres are found in Thag :—

Triṣṭubh : 3 10 12 17 72 101 142 151–2 188 303 527–9 532–3 554–6 776–83 785–6 866 868–70 1009 1099–1100 1263–71 1273–4

Jagatī : 35 69 77 86 109 209 211–2 307–8 518–22 524–5 725 1103 1106 1108 1111–2 1114–5 1117–20 1123 1126 1128–36 1138 1140–5 1184

Vaitālīya : 19 41 57 68 71 75 85 103 123 180 210 234–5 399 599 877 1018–9 1051 1167 1234

Aupacchandasaka : 5–8 51–4 310 325–9 411–6 981

Rathoddhatā : 258–60

Vegavatī : 1214–7 1221

Gaṇacchandas : 22 36 42–3 50 65 91 104 118 189–90 199–200 321 357–8 386 489 588–9 595–6 1242–5

Unnamed metres: 111 381 382–4

Śloka: 2 4 9 11 13–6 18 20 23–34 39–40 44–9 55 58–61 63–4 66–7 70 74 76 78–84 87–90 92–7 100 105–8 112–4 116–7 120–2 125–41 143–50 153–79 181–6 191–8 201–4 208 213–33 236–57 261–302 304 309 311–20 322–4 330–55 360–9 375–80 387–98 400–10 417–88 491–3 496–517 530 537–46 548–50 552–3 557–86 597–8 600–723 726–42 744–75 789–93 795 797 799 801 803 805–65 871–3 875–6 878–908 910–80 982–1003 1005–8 1010–7 1020–50 1054–71 1074–88 1090 1146–51 1153–66 1168–80 1182–3 1185–1213 1223–33 1235–41 1246–51 1254–62 1276–9

Mixed metres:

Triṣṭubh/Jagatī: 38 73 110 187 205–6 305 370–4 490 523 526 531 534–6 547 724 784 787–8 867 874 1091–8 1101–2 1104–5 1107 1109–10 1113 1116 1121–2 1124–5 1127 1137 1139 1252 1272 1275

Triṣṭubh/Śloka: 98–9 743 794 796 798 800 802 804 1253

Jagatī/Śloka: 306 1089

Vaitālīya/Aupacchandasaka: 124 207 494–5 909 1052–3 1072–3 1181

Vaitālīya/Śloka: 21 37 551

Vaitālīya/Gaṇacchandas: 356

Vaitālīya/Vegavatī: 62 119 1218–20 1222

Vaitālīya/Vegavatī/Śloka: 1004

Aupacchandasaka/Śloka: 1

Gaṇacchandas/Śloka: 56 102 115 359 385 587 590–4 1152

§25. The following analyses are based upon the readings in O, and represent an attempt to define the metre of each pāda, except the *ślokas*, which were dealt with by Simon (pp. 83–97), and some of the *gaṇacchandas* pādas which seem too corrupt for classification. An asterisk (*) signifies that an alternative reading is suggested in the notes; a query (?) indicates that the suggested reading alters the metre; the inclusion of a pāda number in parentheses in the lists of metrical and orthographical

Kimbila, but Dhammapāla states (iii 42) that 399–404 were uttered by Māluṅkyaputta *arahatte patiṭṭhitena*, and 794–817 *puthujjana-kāle*; we are similarly told (iii 73) that 726–46 were uttered by Pārāpariya *puthujjana-kāle*, and 920–48 *apara-bhāge Satthari parinibbute*. The fact that these utterances were separate in time is not, however, a very convincing reason for their separation in Thag, for the verses of Ānanda, Mahākassapa, Moggallāna, and Vaṅgīsa all show signs of having been uttered on several different occasions, and in the case of Ānanda Dhammapāla relates (iii 113) *tattha tattha bhikkhūnaṃ ovāda-dāna-vasena attano paṭipatti-dīpanādi-vasena ca bhāsita-gāthā ekajjhaṃ katvā, anukkamena Khuddaka-nikāyaṃ saṅgāyana-kāle Theragāthāsu saṅgītiṃ āropento*. Similarly in the case of Moggallāna we are told (iii 162) *tattha tattha bhāsitā gāthā tā saṅgīti-kāle dhamma-saṅgāhakehi vuttā*, and of Vaṅgīsa (iii 182) *therena arahatt'uppattito pubbe ca pacchā ca taṃ taṃ āgamma bhāsitā theraṃ uddissa Ānanda-ttherādīhi bhāsitā*. There seems, therefore, to be no good reason for the double entries, and one can only suspect that they are due to an oversight on the part of the redactors, although the fact that 42 is ascribed to Revata under his nick-name of Khadiravaniya may have contributed to the error. The problem is of considerable interest because if Revata's verses had been combined they would have provided a *pannarasa-nipāta*.

III. THE COMPILATION OF THERAGĀTHĀ

§11. The various references to the *saṅgīti-kārā* in the cty presumably refer to the occasions when Thag was recited and decisions taken as to whether new material should be admitted or not. Dhammapāla has been quoted above as saying that Ānanda himself collected his own verses together and recited them at the First Council, and if this is true no doubt other theras recited their verses too. Presumably 1047–49 were uttered on this occasion. Tradition records, however, that some of the theras lived after the time of the First Council, and their verses must therefore have been incorporated at a subsequent council. So Dhammapāla relates of Sambhūta (ii 123) that he uttered his verses (291–94) *vassa-sata-parinibbute Bhagavati, dhamma-vinaya-saṅgahe kate*, i.e. during, or immediately after,

the Second Council. The same will be true of Khujja-sobhita (234–36) if we are to see in him the representative of the East at the Second Council (Vin ii 305) rather than the otherwise unknown thera who summoned Ānanda to the First Council, as Dhammapāla relates (ii 92). Of Tekicchakāni (381–86) Dhammapāla specifically states (ii 165) *ettha ca Bindusāra-rañño kāle imassa therassa uppannattā Tatiya-saṅgītiyaṃ imā gāthā saṅgītā ti veditabbaṃ*. The same must be true of Vītasoka (169–70) and Ekavihāriya (537–46) if, as Dhammapāla states, they were brothers of Aśoka.

§12. It may be that the separation of certain theras' verses referred to above (§10) is an indication of a certain lack of care on the part of the compilers. Winternitz pointed out (p. 104, f.n. 2) that Vaḍḍha's verses (335–39) seem at one time to have formed a single continuous narrative with his mother's verses (Thīg 204–12). The whole has been quite arbitrarily divided, with the result that the therī's utterance (338–39) is in Thag, not Thīg, while several of Vaḍḍha's verses (Thīg 207 210–12) are included in Thīg, but not in Thag. The inclusion of Sumaṅgala's verse (43) in the *eka-nipāta* seems also to have been a blunder on the part of the compilers, for the verse is in fact two *gaṇac-chandas* verses, and so should be in the *duka-nipāta*. We may perhaps assume that this verse was included in Thag at a very late date, when metrical matters were no longer understood by the bhikkhus, but even so it should not have escaped their notice that the verse is twice as long as the very similar utterance of an unnamed therī recorded at Thīg 23.

§13. More important, and equally mystifying, is the problem of the omission from Thag of many verses which are elsewhere ascribed to theras. We cannot tell whether these verses were omitted by oversight or for some other reason, perhaps doubt about their authenticity. While we may assume that the omission from Thag of some verses which are found in BHS (see Breth. p. 423) is the result of a difference in the tradition under-lying these texts, and surmise that if Miln is a north-western text the tradition behind it may well have preserved verses not regarded as canonical in other traditions, such an explanation cannot account for the differences which are found in the last

1110a(c) 1113c 1253a 1263d 1264ad 1265cd 1267abd 1274d 1275a

–⏑⏑ (with caesura after third syllable)

142b 187d 556c 874d 1095a 1122ad 1269a

–⏑⏑́ (with caesura elsewhere, or no caesura)

523b 777d 1272a

⟨×⟩,⏑–	10b*
,–⏑–	12c 142cd 188d 529c 743d 779c 1268c 1273a 1274a
,⏑⏑–	38a 72c 151a 527b 868b 1099b 1252d 1264b 1275d
–,⏑⏑	38b* 205a 206a 370b 373b 528c 866ab 870d* 1268a*d* 1270c
–⏑,–	142a 1105a*
–,–	303c
,––⏑	374a 780a 788d 1274b*
,––,⏑	536c 1110d 1267c
,⏑⏑⏑	554d 866c
–,⏑⏑[–]	781c 869b 1263b*
–,⏑–	874c 1271b
–,⏑⏑[⏑]	1264c*
,⏑⏑–[–]	1266a
–⏑,⏑[⏑]	1270b* 1274c*

⏑–⏑ (with caesura after eighth syllable)

1271a* 1275c*

(*c*) Cadences:

⏑⏑––	10c* 98b* 99b* 794b* 796b* 798b* 800b* 802b* 804b*
–––⏑	72c*
⏑⏑–⏑	866a*
–––⏑	1124b*
––––	1263b* 1267b*
–––	1268d*
–⏑–×	the remainder

(*d*) (i) **Resolution.** Long syllables are resolved in the following pādas:—

First syllable: 10a 72d 101b 527d 535d 788b 1110d 1252d 1265c 1266b 1269d

Fourth syllable: 868a

Fifth syllable: 1092d 1094c 1110(c)d 1137c (1264c)

(ii) **Redundant syllables.** There are redundant syllables in the following pādas :—

Fifth syllable : 788c 1093c 1110c* 1124b 1263b (1268c)
Eighth syllable : 781c 869b 1263b 1264c* 1266a 1270b 1274c*

(iii) Omitted syllables. Syllables are omitted in the following pādas :—

First syllable : 867c
Fifth syllable : 10b.

§27. *Jagatī* pādas :

(*a*) Openings :

⏑ – ⏑ – 35a 73bc 77ac 86ac 109bcd 110cd 209abcd 211abc 212abcd 307ad 308ad 518bd 519bd 520ad 521ad 522ad 523ad 524ad 525abd 526ad 531c 547ab 725cd 788a 867a 874b 1089d 1092a 1094a 1096d 1097c 1098a 1102b 1103ab 1104acd 1106ad 1107ab 1108bc 1109ad 1111abd 1112b 1113ad 1114bd 1115d 1116bd 1117cd 1118bd 1119abd 1120d 1122b 1123bd 1124c 1125b 1126b 1128ac 1129ab 1130ac 1131b 1132acd 1133abd 1134bcd 1135acd 1136abc 1138ad 1139ad 1140abc 1141d 1143a 1144acd 1145cd 1184a

– – ⏑ – 35bcd 38cd 69abcd 73a 77bd 86bd 187a 205d 206d 211d 305bcd 306cd 307` 308b 370c 371c 373c 374c 490bcd 518c 519c 520bc 521bc 523c 524b 525c 526c 534acd 535a 536ab 724ab 725a 787a 1089e 1091d 1092b 1093bd 1094bd 1095d 1096b 1097d 1098d 1101c 1102d 1103cd 1105d 1106bc 1107d 1108d 1109c 1110b 1111c 1112acd 1113b 1114ac 1115abc 1116a 1117b 1118ac 1119c 1120abc 1121bd 1122c 1123ac 1124a 1125d 1126acd 1127acd 1128bd 1129cd 1130bd 1131acd 1132b 1133c 1134a* 1135b 1136d 1137ab 1138bc 1139b 1140d 1141abc 1142abcd 1143bd 1144b 1145a 1184cd 1252ac 1275b

⏑ – – – 109a 372c 519a* 1117a*

--˘-[-]	305d
˘-˘˘	307c* 308c* 1252b*
˘---[˘]	518a*
--˘-[˘]	522b*
-˘˘-	522c* 524c*
--˘˘	535c* 1137d* 1272c*
----	725b*
-˘--	784b
--˘-	1108a*
˘˘⟨˘⟩-	1143c*
--˘-[-]	1145b*
[-]--˘-	1184b

(*b*) Breaks :

-˘,-	35b 38d 69d 77a 110c 209a 211c 212b 307b 308bc 374c 490b 518bc 519c 524b 534a 788a 1097c 1102b 1103a 1106a 1107abd 1108ad 1109ad 1111d 1112bc 1113bd 1114d 1115d 1116d 1117abd 1118bd 1119bd 1120cd 1121bd 1123cd 1124c 1125b 1126ab 1127acd 1128d 1129cd 1130a 1131ac 1132ad 1133d 1134b 1136d 1138acd 1139a 1140ad 1141b 1142b 1144acd 1145a 1184c
,-˘˘	73c 86d 109abc 187a 209bd 212d 305cd 307cd 308d 370c 371c 372c 373c 518d 519ad 520abd 521bd 522ad 523d 524d 525bcd 526acd 535ac 536b 867a 1091d 1092a 1093bd 1094ad 1095d 1096bd 1097d 1098d 1101c 1102d 1103d 1104d 1105d 1106d 1108b 1111c 1115bc 1119c 1120ab 1124a 1125d 1126d 1128b 1129b 1131b 1132bc 1135c 1137bd 1138b 1139bc 1141d 1142d 1143d 1144b 1145c 1184d 1252ab
-,˘˘	35ad 69ac 73b 86ac 110d 206d 209c 211ab 212ac 305b 307a 308a 521a 523c 524a 525a 534cd 536a 547ab 724a 725ac 787a 1089de 1092b 1095b 1098a 1103bc 1104ac 1106bc 1110b 1111ab 1112ad 1114c 1115a 1116ab 1117c 1118a 1119a 1122bc 1123ab 1128a 1131d 1133abc 1134acd 1135b 1136a 1137a 1139d 1140c 1141ac 1142ac 1145d 1184b

–⏑⏑– (with caesura after third syllable)
35c 86b 521c 522c 524c 724b 725bd 1114ab 1129a 1140b 1143c 1252c

–⏑⏑– (with caesura after fourth syllable)
518a* 522b*

–⏑⏑– (with caesura elsewhere, or no caesura)
38c 69b 77d 490c 519b 1108c ~~1113a~~ 1128c 1130d 1135ad 1136bc 1143a 1184a

–,–⏑ 73a*

,–⏑– 77bc* 306d* 1130bc* 1272c 1275b

,⏑⏑⏑ 109d 1094b

⏑,⏑⏑ 205d 211d 490d 1109c 1118c 1143b 1145b*

––,⏑ 306c 520c* 531c

–,⏑ 784b*

,––⏑ 874b

⏑–,⏑ 1126c

(*c*) Cadences :

–⏑⏑⏑– 1275b*

–⏑–⏑– the remainder

(*d*) (i) Resolution. Long syllables are resolved in the following pādas :

First syllable : 305b 490c 1094a 1272c

Fourth syllable : (518a) 1142c

Fifth syllable : 109abc 305cd 307d 308d 518d 519d 520d 521d 522(b)d 523d 524d 525bcd 526ad 1252a

(ii) Redundant syllables. There are redundant syllables in the following pādas :

First syllable : 1184b

Fifth syllable : 305d 518a* 522b* 1145b 1275b.

(iii) Omitted syllables. A syllable is omitted in 784b 1143c. In addition 1113c and 1127b become *Jagatī* if syllables are restored to them.

§28. *Vaitālīya* pādas :

(*a*) Openings :

(i) Odd pādas :

⏑⏑–⏑⏑ 19a 57a 123a* 180a 207a 356c 399a 877a 1004c 1018ac 1019c 1051a 1052a

––˘˘	19c 57c 68c 71c 75c 85c 103c 124a 210c 234ac 235ac 494a 495a 551c 599c 877c 1019a 1051c 1053a 1072a 1073a 1218ac 1219a 1222a 1234c
–˘˘–	21c 85a 909a 1073c 1181a 1219c
˘˘˘˘˘˘	41ac 71a 210a 1167ac
˘˘–˘–	68a*
–˘˘˘˘	75a
–––	103a 356a
–˘–˘˘˘	119a (i.e. a syncopated even pāda used as an odd = Rathoddhatā)
–––˘˘	123c* (i.e. an even pāda used as an odd)
˘˘––	124c 495c 1053c
˘–˘˘˘	180c* (syncopated form of ˘˘–˘˘)
–˘˘˘	399c*
˘–˘–	599a* (syncopated form of ˘˘––)
––˘	1220a
–˘–˘˘	1234a

(ii) Even pādas:

˘˘––˘˘	19b 62b 68bd 85d 103bd 123d 180bd 234b 235b 356d 399d 494b 551d 877b 1051bd 1052b 1072b
–––˘˘	19d 21b 41bd 57bd 71d 75bd 119b 123b 210d 234d 235d 399b 551b 599d 877d 1018d 1019d 1052d 1167bd 1234b
–˘––˘˘	21d 37d 1073d*
–˘˘–˘˘	62d 599b 1018b
˘˘˘˘–˘˘	71b 210b
˘˘–⟨–⟩˘˘	85b*
––˘˘˘˘	119d
–––[–]˘˘	124d 495d 1053d
–˘–˘˘˘	207b (syncopated form of –˘˘–˘˘)
–˘⟨˘⟩–˘˘	207d*
–˘˘–⟨˘⟩˘	1019b*
˘–––˘˘	1234d*

(*b*) Cadences:

–––˘˘	119b*
˘˘–˘×	57d* 180d* 356c* 1219c*
–˘–˘⟨˘⟩	1018a*

–˘–––	1051c*
–˘˘˘×	1073c* 1234b*
–[–]–⏓˘–	1218a
–[˘]˘–˘˘	1218c
–[˘˘]˘–˘–	1222a*
–˘–˘×	the remainder

(*c*) (i) Syncopation. There are syncopated openings in the following pādas: 119a 180c 207b 599a.

(ii) Redundant syllables. There are redundant syllables in the following pādas: 124d 495d 1053d 1218ac 1222a.

(iii) Omitted syllables. Syllables are omitted in the following pādas: 85b 207d 1018a 1019b.

§29. *Aupacchandasaka* pādas:

(*a*) Openings:

(i) Odd pādas:

–––˘˘	1ac (i.e. an even pāda used as an odd)
––˘˘	5a 6a 7a 8a 51c 52c 53c 54c 207c 325c 326c 327c 328c 329c 411ac 413ac 415ac 416ace 981c
˘˘–˘˘	5c 6c 7c 8c 412a 414a
–˘˘–	51a 52a 53a 54a 325a 326a 327a 328a 329a
–˘˘˘˘	310ac
–˘–˘˘	412c
–––˘	414c*
––˘	494c 1052c 1072c
˘––˘˘	909c 1181c
˘–––˘	981a*

(ii) Even pādas:

–––˘–	1d 5bd 6bd 7d 8bd 51b 52b 53b 54b 124b*(?) 310b 325b 326b 327b 328b 329b 411bd 412b 413b 414b 415b 416df 494d 495b*(?) 909bd 981d 1053b*(?) 1072d 1181bd
˘˘––˘˘	7b 51d 52d 53d 54d 325d 326d 327d 328d 329d 412d 413d 414d 415d 1073b
––˘˘˘˘	310d
––˘˘	416b* (i.e. an odd pāda used as an even)
˘–––˘–	981b*

(*b*) Cadences:

–⏑–––⏑	6a*
–⏑–[–]⏑––	7a
⏑⏑–⏑–⏑	51d* 52d* 53d* 54d* 325d* 326d* 327d* 328d* 329d*
–⏑⏑⏑⏑–	54c*
–⏑–⏑–[⏑⏑–]	310c*
–[⏑]⏑–⏑–⏑	411b*
–⏑–⟨⏑⟩––	414c*
–⏑–⏑⏑–	981a*
–[⏑]⏑–⏑––	981c*
–⏑–⏑–×	the remainder

(*c*) (i) Redundant syllables. There are redundant syllables in the following pādas: 7a 310c 411b 981c.

(ii) Omitted syllable. A syllable is omitted in 414c.

§30. *Rathoddhatā* pādas:

(*a*) Openings:

–⏑–⏑⏑⏑	258abcd 259abcd 260abd
–⏑––⏑⏑	260c*

(*b*) Cadences:

–[–]⏑–⏑–	258c*
–⏑–⏑–	the remainder

(*c*) Redundant syllable. There is a redundant syllable in 258c.

§31. *Vegavatī* pādas:

(*a*) Openings:

(i) Odd pādas:

–⏑–[⏑–]⏑–	62a*
–⏑–⏑⏑	62c 119c*(?) 1217a*
⏑⏑–⏑⏑	1004a 1214c 1215c 1216a 1217c 1221a
⏑⏑–⟨⏑⟩⏑	1214a*
⏑⏑⏑⏑⏑	1215a*
–⏑⏑–⏑⏑	1216c (i.e. an even pāda used as an odd)
––⏑⏑	1219a 1220c 1221c 1222ac

(ii) Even pādas:

– ⏑ ⏑ – – 1004b 1221b
– ⏑ – – ⏑ ⏑ 1214b*
– ⏑ ⏑ –[⏑] ⏑ ⏑ 1214d*
– – ⏑ – ⏑ ⏑ 1215d*
– – ⏑ ⏑ – ⏑ ⏑ 1216d (i.e. an even pāda extended by one syllable)
– ⏑ ⏑ ⏑ – ⏑ 1217d*
⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ 1218b
⏑ – ⏑[⏑ ⏑]– ⏑ – 1218d* (syncopated form of – ⏑ ⏑ – ⏑ ⏑)
– ⏑ ⏑ – ⏑ ⏑ 1215b 1219b 1220bd 1221d 1222b
– ⏑ ⏑ – – – 1219d*
– – – ⏑ ⏑ 1222d

(*b*) Cadences:

–[⏑] ⏑ ⏑ – ⏑ 1004a*
– – ⏑ – × 1004b* 1217d* 1221c*
– ⏑ – – × 1215b*d*
⏑ ⏑ ⏑ – ⏑ 1216d*
–⟨⏑⟩ ⏑ – ⏑ 1220b*
– ⏑ ⏑ – × the remainder

(*c*) (i) **Syncopation.** There is a syncopated opening in 1218d.
(ii) **Redundant Syllables.** There are redundant syllables in the following pādas: 62a* 1004a* 1214d* 1218d*.
(iii) **Omitted Syllables.** Syllables are omitted in the following pādas: 1214a* 1220b*.

§32. *Gaṇacchandas* verses:

The corrections and emendations necessary to scan these verses are discussed in the notes and it is sufficient here to list as far as possible the metre of each verse:

Old *Āryā*: 36 43ef 56ab 65 118a 1242–45
New *Āryā*: 22 102abd 104 115ab 200 356b 357–8 385abc 590bcd 592abd 593bcd 594bcd 595–96 1152bcd
Gīti: 91
Udgīti: 359bcd
Upagīti: 489 587bd 588–89 591bd
28 + 28 *morae*: 386

26 + 26 *morae* : 50
34 + 38 *morae* : 321
Doubtful : 42 43abcdgh 118bcd 189–90 199

(i) Deficient *gaṇas* : the following pādas have *gaṇas* which contain only three *morae* : 65ac 102d 1243b.

(ii) The following lines are *vipulā* : 91cd 104cd 115ab 592ab.

§33. Unnamed metres :

The corrections required to scan these verses are discussed in the notes :

111 : 4 × –––––,⏑⏑⏑⏑⏑⏑––×
381 : 4 × ⏑⏑⏑⏑––×
382–84 : 1 × –⏑–⏑––,⏑–⏑⏑⏑–– | –⏑⏑⏑⏑⏑––, –⏑⏑⏑⏑⏑⏑––

§34. *Śloka* pādas :

Tables of all the *śloka* pādas in Thag were given by R. Simon (pp. 85 *ff*), and it was not thought necessary to repeat them, although the figures Simon gave must be to some extent suspect since he nowhere made it clear what principles he was adopting with regard to resolution and *svarabhakti*. There are a number of even *śloka* pādas in Thag which do not end in the characteristic cadence ⏑–⏑×, and it seems likely that these are to be regarded as *anuṣṭubh* verses, following the scansion of *anuṣṭubh* verses in early Skt literature, where, as Arnold (§38) and Hopkins (p. 239) have shown, variations from the later fixed form are found. The fact that these verses in Thag may be regarded as showing an old variation does not imply anything about their date of composition since an element of conscious archaizing cannot be discounted. Some of the cadences are undoubtedly due to faulty readings, and many can be regularized without much difficulty, but it seemed worthwhile to list all those occurring in O.

§35. (*a*) with long fifth syllable (––⏑×) :

34f anāmantetvā Posiyo (? scan *-etvă* ; Se quotes a *v.l. anāmantiya*)

128b me bhāsitā (? scan *mĕ*)

455d itthi-rūpasmiṃ dissare (Be reads *-rūpasmi*)

757*b abbhantarâpassayaṃ* (ThagA reads *abbhantara-apassayaṃ*)

1190*b kappa-ṭṭhāyino* (M i 337 and Be read *-ṭhāyino*)

In addition, in a number of pādas the word *brāhmaṇa* occurs in the cadence so that the fifth syllable becomes long unless the combination *br-* is held not to make position. This is discussed below (§50).

(*b*) with short sixth syllable (⏑⏑⏑×):

701*b loke viharati* (ThagA *virājjati*)

739*d yo sakkoti viriyavā* (Se *virīyavā*, Be *vīriyavā*)

753*d yadi ṭhati* (all other editions *tiṭṭhati*)

935*d satthu garahitā* (the *svarabhakti* vowel should be disregarded)

969–72*d kāsāvam arahati* (the *svarabhakti* vowel should be disregarded)

(*c*) with long seventh syllable (⏑––×):

23*b madhupāyāsaṃ* (Be *madhupāyasaṃ*)

95*b kantāraddhāna pakkhanno*

95*d sahāyena pāpena*

115*d yasassinā pari*[*c*]*chadena* (with resolution of the sixth syllable)

688*d sandavihārena* (all other editions *-vihārinā*)

727*b kiṃ samācāraṃ* (ThagA *samācaraṃ*)

743*b abhijigīsāti* (O (*f.n.*), ThagA, Be, and Se *-jigīsati*)

875*d anividhīyantu* (? read *-a*[*n*]*tu*)

1075*b maññati attānaṃ* (? read *attānaṃ*)

1204*b bālaṃ dahāmī ti*

(*d*) with short sixth and long seventh syllables (⏑⏑–×)·

78*d aparaddho* (Ke *paraddhato*)

It is clear that when those examples which are due to faulty readings or to *svarabhakti*, or some other easily "corrected" reason, are eliminated, there is still a residue of pādas where a cadence other than ⏑–⏑× has to be admitted.

§36. **Resolution.** There are resolved syllables in the following pādas:

First syllable: 9b 24a 100d 129d 186c 230c 323d 324d* 334a 364d 365a 366a 369d 481c 572d 576d 585c 667c 672d

692b 694b 703b 704d 752a 754a 789d 818a 840a 847a 850a 876a 882d 935a 986c 1024c 1054b 1165ab 1187–88c 1207a 1225a 1228a

Sixth syllable: 14a 31a 93ce 94a 115d 156a 157a* 164a 244a 335a 351e 353a 436a 453c 484a 502–6a 545c 567c 571a 587c 635a 684a 728c 818c 823c 935c 979c 988c 991c 1152a.

Other syllables (many of these examples are doubtful, and should probably be regarded as hyper-metric pādas, or explained in some other way):

Second syllable: 295b 880b 881ab

Third syllable: 546a 817a*

Fourth syllable: 93f 100c 134bd 186c 404b 567a 572a 642c 743b 807e 809e 811e 813e 815e 817e 855a 884a 969b 1032d 1182b 1198b* 1278c

Seventh syllable: 242a 257a 368a 380a 605a 657a 688a 847a 850a 852a 855a 861a 893c 1148–49a 1186a.

§37. Redundant Syllables There are redundant syllables in the following pādas:

Nine-syllable pādas: 27c* 44c 46b 48b 56d 59b 93e 107b 136b 154c 233c* 291c 324d* 360–63a 365b 380b 405c 605b 645b 657b 676a 688b 692a* 757b* 793b 807f 809f 811f 813f 815f 817f 818d 875a 1071a* 1146–47a 1186b 1190a* 1198a 1209b 1237b

Ten-syllable pādas: 1183b*c* 1198c

Twelve-syllable pāda: 58d*

A number of pādas listed as showing resolution of syllables other than the first or sixth are probably rather to be regarded as hyper-metric.

Some of these hyper-metric pādas arise from faulty readings. Others can be normalized by contraction (e.g. the frequently recurring 46*b*) or by elision. Some seem to be genuinely hyper-metric, e.g. 291*c* which is the opposite of 293*c*. As Windisch has pointed out (p. viii), an irregular number of syllables is sometimes the result of turning a regular verse into its opposite, e.g. 93*e* 291*c*. An interesting example of this is 324*c* where an irregular pāda has been produced by the invention of *sakubbato* as the opposite of *akubbato* in 323*d*. Other irregular verses arise

from the inclusion of proper names, e.g. 295*b*, as Geiger noted (1908, p. xxvi), or of technical terms, e.g. 1146–47*a*.

§38. **Omitted Syllables** The following pādas have less than eight syllables:

Five syllables: 404a
Seven syllables: 9a* 93a 135a 447a* 594a* 753d* 824a 857–58a 885–86*

Some of these pādas may be made regular by assuming the loss of syllables, but there seems to be no doubt about the genuineness of the remainder. Arnold has pointed out (§20) that such verses occur in the Ṛgveda.

VIII. METRICAL LICENCE

§39. Many verses in Thag, as printed in O, scan only because of certain changes which have been introduced into them *metri causa*. Such changes usually involve the writing of a long syllable as short, or vice versa, but other forms of metrical licence are employed too. Many more verses can be regularized if the necessary changes are made *m.c.* The following lists give examples of the changes which have been made, and suggest pādas where similar changes could be made to improve the metre. It must, however, be made clear that the fact that the metre of a verse can be improved is no evidence that it should be improved. There are many pādas which do not scan by strict classical standards but seem incapable of improvement. Unless we assume that the text is hopelessly corrupt, we are forced to admit that the authors wrote unmetrical verses. There is no reason for doubting this, for there are surely bad versifiers in all languages. It follows therefore that we should be very careful about emending the text, especially where an emendment would change the meaning. So when Alsdorf points out that in 91*b* we must read *su⟨d⟩dhannaṃ m.c.*, we are faced with the problem of deciding whether we should regard this as an unhistoric doubling of the consonant (cf. §40) and assume that the compound consists of *sudhā* + *anna*, or regard it as *suddha* + *anna*. Even when the correction involves no change of meaning, there is need for caution. In 119c O reads *mā ca*

pamādo, which scans as a *Vegavatī* pāda in a *Vaitālīya* verse. If we read *pāmado* we should have a complete *Vaitālīya* verse and better syntax too, since we should have the regular aorist form with *mā*. Yet Brough has pointed out (G. Dh p. 194) that *mā pamādo* occurs regularly in Pāli against the metre, so that we are dealing here not with a single mistake in one text but the tradition underlying a number of texts. We must also recognize that writers in Pāli did not always follow the stricter rules of Skt literature. Although O reads *tiṭṭhantī* (against the MSS) in 841*b* 1083*d* 1178*d*, he retains *tiṭṭhanti* in 90*b* 120*b* 440*b* and *yācanti* in 836*b*, so we cannot be certain that the opening ×--- for an even pāda was avoided in Pāli. Similarly, we can read *passatī* in 61*a* and *haññatī* in 449*c* to avoid the opening ×--- in an odd pāda, but Fausbøll has drawn attention to the facts that the former opening is found in Dh 124 389 405 etc. (p. 294), and the latter in Dh 1–2 382 etc. (p. 93), although it would be easy to correct the text.

§40. **The unhistoric doubling of consonants.** Examples of this are found in the following pādas:

74*a* 1010*a* *kāma-cchando* (Śl)
78*b* *sandhāvissaṃ* (Śl)
145*d* *ku-nnadīnaṃ* (Śl)
179*c* *paṭipajjissaṃ* (Śl)
277*d* *maha-pphalaṃ* (Śl)
296*d* 336*b* *amata-ddaso* (Śl)
304*d* *su-ggatiṃ* (Śl)
307*a* *suci-paṇḍara-cchadā* (Jag)
321*cd* *ossajjeyya* (Gaṇa)
480*d* 621*d* *vandissaṃ* (Śl)
481*c* *anucaṅkamissaṃ* (Śl)
521*c* 1143*c* 1234*c* *saṃyojana-bandhana-cchidaṃ* (Jag and Vait)
573*d* *moha-cchadana-chādito* (Śl)
618*b* *su-mmano* (Śl)
659*b* *dhura-ssaho* (Śl)
698*c* *acchādanaṃ* (Śl)
758*a* *dhamma-ppati* (Śl)
760*c* *ku-ddiṭṭhi* (Śl)

765c *amaññissaṃ* (Śl)
777a *ppalhaviṃ* (Triṣṭ)
788a *duma-pphalānīva* (Jag)
915c *abhijānissaṃ* (Śl)
937d *bahuttaraṃ* (Śl)
978b *maha-bbhayaṃ* (Śl)
1028c *su-ggahītaṃ* (Śl)
1091b *a-dduliyo* (Triṣṭ)
1122c *maha-bbhayā* (Jag)
(1134a) *dhiti-ppararaṃ* (Jag) (O reads *dhī dhī paraṃ*)
1136b *su-citta-patta-cchadanā* (Jag)

Some of these changes may not be genuine changes *m.c.*, since they can be explained in other ways: *amata-ddasa* and *dhurā-ssaha* are probably merely variations of *amataṃ-dasa* and *dhuraṃ-saha*, i.e. compounds with the first element in the accusative case (cf. *-gata-ddasā* occurring in ThagA as a *v.l.* for *-gataṃ-dasā* in 1257d); *maha-pphalaṃ* and *maha-bbhayaṃ* are variants of *mahā-phala* and *mahā-bhaya*; forms with *-ch-* developing into *-cch-* are in conformity with the rule in Skt that *-ch-* is doubled after a short vowel. There are, however, some words where, to preserve a short vowel, *-ch-* is not doubled, e.g. *abbha-chāditā* 1068b, *citra-chadā* 1108b.

There is a number of pādas where the metre becomes more regular if doubling of this kind is postulated:

54c *a⟨d⟩duliyo* (Aup)
91b *su-⟨d⟩dhannaṃ* (Gaṇa)
111d *anicca⟨t⟩taṃ* (unnamed)
599a *a⟨p⟩paṇḍaro* (Vait)
1215a *⟨p⟩pathaviṃ* (Veg)

§41. **The simplification of consonant groups.** Examples of this are found in the following pādas:

519b 734d 737b 738d 1115b *dukha* (Jag and Śl)
527a *bhadante* (Triṣṭ)
1118b *bhikkhasu* (Jag)
1141a *nibandhisaṃ* (Jag)

The metre is improved if groups are simplified in the following pādas:

36*c* *attha-pu[c]chanaṃ* (Gaṇa)
62*a* *ara[ñ]ñe* (Veg)
73*a* 1073*d* *du[k]khita* (Jag and Vait)
77*c* 1130*c* *niggahi[s]sāmi* (Jag)
115*d* *pari[c]chadena* (Śl)
123*c* *āhāra-[ṭ]ṭhitiko* (Vait)
151*a* *i[ṭ]ṭhi* (Triṣṭ)
444*a* *tiki[c]chantaṃ* (Śl)
518*a* 519*a* 585*c* 669*c* 1051*c* 1124*b* *du[k]kha* (Jag, Triṣṭ, Vait, and Śl)
946*a* *kaṇṭaka-[ṭ]ṭhānamhi* (Śl)
(981*b*) *yata-saṅkappa-[j]jhāyi* (Aup)
1190*b* *kappa-[ṭ]ṭhāyino* (Śl)
1217*b* *puthu[j]janatāya* (Veg)
1242*b* *abhibhu[y]ya* (Gaṇa)
1244*b* *sabba-[ṭ]ṭhitīnaṃ* (Gaṇa)
1267*b* *vicikiccha-[ṭ]ṭhānā* (Triṣṭ)
1274*b* *[s]sa* (Triṣṭ)

§42. **The restoration of doubled consonants.** Examples are found in the following pādas:

30*c* *ppamajjituṃ* (Śl)
90*a* 120*a* 369*a* 440*a* *kkhandhā* (Śl)
259*d* *ṭṭhitaṃ* (Rath)
371*b* *kkhambhayante* (Triṣṭ)
644*b* *ppavedhenti* (Śl)
833*c* *ppasīdeyya* (Śl)
871*b* *ppamajjati* (Śl)

The metre is improved if consonants are restored in the following pādas:

866*a* *⟨ṭ⟩ṭhito* (Triṣṭ)
1073*c* *kila⟨m⟩mati* (Vait)
(1219*c*) *⟨p⟩pamucchito* (Vait)

§43. **The shortening of nasalized vowels.** In a number of words a nasalized vowel is to be scanned as short. This is shown in O

by the omission of the *anusvāra*, although this is, of course, on guide to the actual pronunciation of a short nasalized vowel.

(*a*) Examples of the loss of *-ṃ-* internally:

129*d* *ajānatā* (Śl)
320*b* *icchato* (Śl)

The metre is improved if *-ṃ-* is omitted in:

36*d* *aki[ñ]canassa* (Gaṇa)
522*b* *viha[ṃ]ga-pathe* (Jāg)
750*c* *-mu[ñ]caṃ* (Śl)
875*d* *vidhīya[ṃ]tu* (Śl)

(*b*) Examples of the loss of final *-ṃ*:

66*b* 690*b* 1253*d* *sabba-dhammāna* (Śl)
75*a* *suvihitāna* (Vait)
95*b* *kantāraddhāna* (Śl)
186*b* *sakkareyyāna* (Śl)
204*d* 509*d* *buddhāna* (Śl)
484*a* *Aṅgāna* (Śl)
795*f* 797*f* 799*f* 801*f* 803*f* 805*f* 807*f* 809*f* 811*f* 813*f* 815*f* 817*f* *nibbāna* (Śl)
1109*d* 1139*c* *mayha* (Jag and Trisṭ)
1121*b* *chettu* (Jag)
1132*b* 1145*a* *tuyha* (Jag)
1171*b* *vedāna* (Śl)
1266*d* *devāna* (Trisṭ)

The metre is improved if *-ṃ* is omitted in:

12*c* *bhojana[ṃ]* (Trisṭ)
36*c* *-pucchana[ṃ]* (Gaṇa)
56*a* *kuṭikāya[ṃ]* (Gaṇa)
455*d* *itthi-rūpasmi[ṃ]* (Śl)
489*a* *samatta[ṃ]* (Gaṇa)
518*a* *dukkha[ṃ]* (Jag)
868*a* *cirassa[ṃ]* (Trisṭ)
1004*a* *ida[ṃ]* (Veg)
1117*a* *anicca[ṃ]* (Jag)
1215*b* *jagatogadha[ṃ]* (Veg)
1215*d* *eva[ṃ]* (Veg)

1243*c tasmi*[*ṃ*] (Gaṇa)
1263*b vicikicchāna*[*ṃ*] (Triṣṭ)

§44. The metre can frequently be improved by the restoration of one or more syllables:

10*b* ⟨*sa*⟩ *samito* (Triṣṭ)
85*b paviveka*⟨*ssa*⟩ *rasaṃ* (Vait)
207*d* 867*c t*⟨*u*⟩*vaṃ* (Vait and Triṣṭ)
321*a agha-*⟨*ga*⟩*taṃ* (Gaṇa)
356*b d*⟨*u*⟩*vāra* (Gaṇa)
414*c* ⟨*ca*⟩ *niddaṃ* (Aup)
447*a* ⟨*ev'*⟩ *ativassati* (Śl)
534*b Māya-nām*⟨*as*⟩*ā* (Jag)
590*c cittassa* ⟨*ca*⟩ (Gaṇa)
592*c bhajitabb*⟨*ak*⟩*āni* (Gaṇa)
594a *bhāveyya* ⟨*ca*⟩ (Śl)
594*b anatta-saññaṃ* ⟨*ca*⟩ (Gaṇa)
596*c vi*⟨*ppa*⟩*mutto* (Gaṇa)
739*d* ⟨*sa*⟩ *sakkoti* (Śl)
753*d* ⟨*tit*⟩*ṭhati* (Śl)
784*b idh*⟨*am*⟩ *ādhigacchati* (Jag)
871*a yo* ⟨*ca*⟩ (Śl)
1018*a kodhanena* ⟨*ca*⟩ (Vait)
1019*b paññavatā* ⟨*ca*⟩ (Vait)
1079*a* ⟨*te*⟩ *tesaṃ* (Śl)
1113*c virā*⟨*ga*⟩*ye* or *virā*⟨*dha*⟩*ye* (Jag)
1127*b karosi* ⟨*no*⟩ (Jag)
1143*c nanu* ⟨*na*⟩ (Jag)
1152*b* ⟨*karīsa-*⟩*paribandhaṃ* (Gaṇa)
1160*a sukhumaṃ* ⟨*te*⟩ (Śl)
1214*a aratiṃ* ⟨*ca*⟩ (Veg)
1220*b* ⟨*pa*⟩*patanti* (Veg)
1243*b* ⟨*su-*⟩*maggaṃ* (Gaṇa)
1245*c tasmā* ⟨*ti ha*⟩ (Gaṇa)
1268*c v*⟨*a*⟩ (Triṣṭ)

§45. Removal of syllables. Hyper-metric pādas can often be corrected by shortening or denasalizing vowels and then

assuming resolution of a long syllable, but the metre can sometimes be improved by the removal of one or more syllables :

7*a* *maccu-rāja[ssa]-senaṃ* (Aup)
27*c* 233*c* *panud[ah]issāmi* (Śl)
36*c* *[pa-]dakkhiṇa-* (Gaṇa)
56*a* *kuṭi[kā]yaṃ* (Gaṇa)
56*d* 59*b* *kuṭi[kā]* (Śl)
58*d* *[yesaṃ attho]* (Śl)
62*a* *[mayaṃ]* (Veg)
102*b* *[saṃ-]kilissamānāse* (Gaṇa)
104*b* *[ca]* (Gaṇa)
123*c* *āhāraṭṭhiti[ko]* (Vait)
124*b* 495*b* 1053*b* *kule[su]* (Aup becoming Vait)
124*d* 495*d* 1053*d* *[kā-]purisena* (Vait)
200*a* *[kho tvaṃ]* (Gaṇa)
200*d* *[saṃgha-majjhamhi]* (Gaṇa)
258*c* *tiracch[ān]a-yoniyā* (Rath)
310*c* *vippavās[asamay]o* (Aup)
324*d* *[sa-]kubbato* (Śl)
386*a* *[catasso]* (Gaṇa)
405*c* *accharā-[saṃ-]ghāta-mattaṃ* (Śl)
411*b* *[a]hu* (Vait)
593*a* *[ca]* (Śl becoming Gaṇa)
692*a* *acca[nta]ruci* (Śl)
757*b* *[sallaṃ]* (Śl)
817*a* *[vi-]jānato* (Śl)
871*a* *pamajjitvā[na]* (Śl)
875*a* *[hi]* (Śl)
981*c* *[su-]samāhittato* (Aup)
1183*b* *[atta-]bhāvaṃ* (Śl)
1183*c* *[ahaṃ]* (Śl)
1218*d* *paṭicca-[pari-]nibbuto* (Veg)
1242*c* *bandhana-[pa-]muñca-[kara]ṃ* (Gaṇa)
1245*c* *[hi]* (Gaṇa)
1245*d* *[appamatto]* (Gaṇa)

§46. **Lengthening of vowels.** The metre is frequently corrected by lengthening or nasalizing a vowel which is normally short, e.g.

(*a*) *Triṣṭubh* pādas :

12*b* 142*d satīmā*
303*b āvahāti*
555*b nihīyatī*
555*b matī*
779*b vatā*
784*c bhavābhavesu*
1125*a piyāpiyaṃ*
1274*a acāri*

(*b*) *Jagatī* pādas :

77*a* 1130*a acāri*
520*a dve-*
(784*b*) *ādhigacchatī*
1109*c ajjhupāgato*
1123*bc* 1128*a -hetū*
1134*d pūraṃ*
1138*b* 1139*b labbhatī*
1252*d atirocasī*

(*c*) *Vaitālīya* pādas :

37*d raṭṭhaṃ-cariyā*
57*a āhu*
68*a satīmato*
399*b viyā*
399*c palavatī*

(*d*) *Aupacchandasaka* pādas :

6*d kāya-gatā-satiṃ*
6*d dhitīmā*

(*e*) *Gaṇacchandas* pāda :

596*a munī*

(*f*) *Śloka* pādas :

13*b* 1063*b sucindharā*
20*b nikantī*
157*a manasī-kārā* (lengthened incorrectly)
163*d āhu*
176*b pabbājayī*

222*d* 514*a* 997*d* *paṇidhī*
269*a* *manasī-kāro*
279*a* 1150*c* *pūre*
285*d* 880*d* *āgamaṃ*
290*c* *vimocayī*
297*d* *kuminā-mukhe*
315*d* 393*d* *kimihī*
316*d* *savatī*
331*b* *anīliho*
334*b* *anukampī*
338*c* *hā*
366*d* 477*b* *pāvisī*
400*a* 401 *sahatī*
459*c* *alattaka-katā-pādā*
461*d* *vā*
468*d* *kāya-gatā-satiṃ*
516*d* 1250*d* *nirūpadhi*
548*a* *-satī*
557*a* *gatī*
574*a* *vattatī*
580*d* 992*b* *ramatī*
626*d* *ovadī*
661*b* 671*b* *bhavābhava*
676-78*c* *nibbindatī*
(692*a*) *accarucī*
761*a* *sabbadhī*
768*c* *pānudī*
807*d* 809*d* 811*d* 813*d* 815*d* 817*d* *caratī*
826*a* *senā-patī*
829*a* *mayī*
832*d* *nadatī*
835*a* *ruccatī*
(838*a*) *āgamha*
841*b* 1083*d* 1178*d* *tiṭṭhantī*
873*b* *yuñjatī*
881*c* *saraṇā-*
897*a* *aggahī*
897*b* *rajayī*
897*b* *dhārayī*

934*c* *-helū*
946*d* *munī*
968*c* *bhaṇī*
989*c* *virādhayī*
990*c* *ārādhayī*
1049*a* *satīmanto*
1175*a* *kimī*
1206*a* *pasavī*
1230*a* *bhāsatī*

Simon pointed out (p. 91) that verbal forms in *-atī* in Pāli sometimes correspond to Skt forms in *-ate* (see the notes on 61 400 676 992), and we may perhaps conclude that the compensatory lengthened forms were introduced as the use of the middle forms declined. The so-called "split compounds" should perhaps be included in this section, since their use is undoubtedly *m.c.*, and just as O prints *raṭṭhaṃcariyā* in 37*d* as a compound, so perhaps we should print *amaraṃ-tapaṃ* in 219*c*, or *milakkhu-rajanaṃ-rattaṃ* in 965*a*, where the cty specifically states that *-ṃ-* is *m.c.*

§47. The metre can be corrected in many pādas by lengthening or nasalizing vowels:

(*a*) *Triṣṭubh* pādas:

3*b* *aggī*
10*a* *vihari⟨ṃ⟩* or *viharī* (but more likely *vihare*)
10*c* *anūpalitto*
38*b* *Gavampatī*
98–99*b* 794*b* 796*b* 798*b* 800*b* 802*b* 804*b* *piya⟨ṃ⟩*
98–99*b* 794*b* 796*b* 798*b* 800*b* 802*b* 804*b* *manasī-karoto*
151*a* *itthī* (if not made long by *brahatī*)
152*d* *punā*
529*b* *ulū*
536*c* *pitū*
743*d* *ālopatī*
780*a* *ḍayhatī*
781*b* *panā*
783*d* *nā*
870*d* *ahū*

1009*b* *agārisū*
1110*c* *sabbaṃ* (i.e. -*m* > -*ṃ*)
1268*a* *jātū*
1271*a* 1275*c* *jātī*
1272*d* 1273*b* *mohayī*

(*b*) *Jagatī* pādas:

307*c* *palehitī*
308*c* *pariyesatī*
522*c* 424*c* *bhikkhū*
535*c* *modatī*
1108*a* 1143*c* *nanū*
1137*d* *mudū*
1252*b* *virocatī*
1272*c* *añjalī*
1275*b* *dīgha-rattânusāyitaṃ*

(*c*) *Vaitālīya* pādas:

54*c* *adutīyo*
57*d* *punā*
123*c* -*ṭhitī*
180*c* *c' ahū*
180*d* *etarahī*
356*c* *citta-kalī*
1219*c* *māna-pathasmi⟨ṃ⟩*

(*d*) *Aupacchandasaka* pādas:

51–54*d* 325–29*d* *patthayasī* (or *patthayase*)
416*b* *vātenā*
981*a* *satīmā*

(*e*) *Vegavatī* pāda:

1215*a* *idhā* or *idha⟨ṃ⟩* (or read *⟨p⟩pathaviṃ*)

(*f*) *Gaṇacchandas* pādas:

65*c* *bhāsatī*
102*b* *saṃkhāresū*
104*b* *pītī-sukhena*
115*b* -*sallakīkena*
595*b* *iddhī-pādāni*

1152*c bhikkhū*
1244*d desayī*

(*g*) Unnamed metres :
111c *vullī*

(*h*) *Śloka* pādas :
56*d* 59*b kuṭī*
61*a passatī*
90*b* 120*b* 440*b tiṭṭhantī*
286*a saraṇā-*
436*a pīlī-*
449*c haññatī*
713*b vā* (for *va*, printed *ca*)
733*a ambila⟨ṃ⟩*
821*b kañcanā-*
836*b yācantī*
926*a nīcā-*

§48. Shortening of vowels. The metre is frequently corrected by shortening a vowel which is naturally long, e.g.

(*a*) *Triṣṭubh* pādas :
370–74*d visesi*
527*d bhagī*
534*b Māya-*
779*a ñāti*
1274*d ahu*

(*b*) *Jagatī* pādas :
209*d -bhāṇi*
1119*c dosina-*

(*c*) *Vaitālīya* pāda :
57*a āhu*

(*d*) *Aupacchandasaka* pādas :
5–8*c vijitāvi*
411*b ahu*

(*e*) *Śloka* pādas :
13*b* 1063*b -dharā*
163*d āhu*

240*b ñātinaṃ*
240*d bandhunaṃ*
287*b* 345*d Gaya-*
510*c* 902*a* 905*a ahu*
838*b aṭṭhami*
934*c -bhikkha-*
993*f pāpiyo*
1210*d apalāyinaṃ*

§49. The metre can be corrected in a number of places by shortening vowels :

(*a*) *Triṣṭubh* pādas :

72*c ănilāya*
374*a jănāti*
1110*c calam* (i.e. -*ṃ* > -*m* before a vowel)
1121*a ropetvă*
1264*c namassam* (i.e. -*ṃ* > -*m* before a vowel)

(*b*) *Jagatī* pādas :

306*d dosină-*
520*c passitvă*
725*b bhāvetvă*

(*c*) *Vaitālīya* pādas :

68*a adhicetasŏ*
119*b hadayasmim* (i.e. -*ṃ* > -*m* before a vowel)
180*c c' ăhu*
599*a apaṇḍarŏ*
1234*d anĭghā*

(*d*) *Aupacchandasaka* pādas :

6*a upāgă*
414*c khiḍḍă-*
981*a yathă-cārī*

(*e*) *Rathoddhatā* pāda :

260*c viditvă*

(*f*) *Vegavatī* pādas :

1004*b pacchā vă*
1214*b sabbasŏ*

1217*d* *-gāhĭ*
1218*d* *-parinibbutŏ*
1221*c* *c' ănubhoti*

(*g*) *Gaṇacchandas* pādas :

22*a* *sugīvă*
50*b* *mālutŏ*
50*b* *vijjută*
321*a* *abbūḷham* (i.e. *-ṃ* > *-m* before a vowel)
357–58*a* 1152*d* *yathă*
1242*d* *bhāgasŏ*
1243*b* *maggam* (i.e. *-ṃ* > *-m* before a vowel)
1245*d* *sāsanĕ*

(*h*) Unnamed metres :

111*a* *duradhivăsā*
111*c* *itarītaren' eva*

(*i*) *Śloka* pādas :

23*b* *madhupāyăsaṃ*
34*f* *anāmantetvă*
128*b* *mĕ*
157*a* *-manasī-kārā*
418*c* *āghătanaṃ*
420*a* *viññăpano*
703*a* *viññăpanī*
743*b* *abhijigīsăti*
952*c* *nānă-vādā*
1043*c* *manŏ-* (or *mana-*)
1075*b* *attănaṃ*
1198*b* *Sudhammāyam* (i.e. *-ṃ* > *-m* before a vowel)

IX. ORTHOGRAPHY AND PHONOLOGY

§50. Consonant groups not making position. In general the language of Thag follows the usual rule that a naturally short vowel is scanned as long if it is followed by a consonant group. Simon, however, pointed out (pp. 94–95) that certain groups appear not to make position, i.e. a short vowel before them is still to be scanned as short. The evidence for this depends upon

the occurrence of the vowels in question in positions where a short vowel is normally found, e.g. in the cadence of an even *śloka* pāda. As has been stated (§33), there are *śloka* pādas in Thag which do not have the characteristic cadence ⏑–⏑×, and it must be concluded that Simon's assertions are not entirely without doubt.

(*a*) *br* : Simon maintained that *br* made position in *brahā*, *brahmā*, *bravīti*, and *brūheti*, but not in *anubrūh*- and *brāhmaṇa*. The position in Thag is as follows, assuming as Simon did that the metre is regular in each case :

brahatī makes position in 151*a*
abravī does in 430*d* 476*b* 484*d* 764*d* 1275*d*
abravuṃ does in 720*d*
brūsi does not in 866*b*
brahma- does not in 909*b* 1181*b*, but in *sabrahmacārīsu* in 387–92*a* 1078*a* it probably does, if the opening ×⏑⏑– was avoided (see §39 and the note on 61)
brāhmaṇa does not in 140*b* 185*b* 221*b* 745*d* 747*d* 828*d* 829*b* 1127*a* 1173*b* 1187–88*f* 1276*d*, but in 554*d* the seventh syllable is more likely to be long, so possibly *br* makes position here
anubrūh- does not make position in 23*f* 27*d* 233*d* 925*c*

(*b*) *tv* : in -*tvā* and -*tvāna* it makes position, e.g. *karitvāna* 285*a*
tvaṃ probably makes position in 385*d* (see the note on 385), but not in 200*c* 1109*d* 1124*d*. In 207*d* it either makes position or we must read *t*⟨*u*⟩*vaṃ*. Perhaps we should read *taṃ* in pādas where it does not make position, as Alsdorf does in 200*c* (see App. II, p. 236)

(*c*) *dv* : *dvāra* does not make position in 125*a*

(*d*) *by* (*vy*) : *byādhitaṃ* does not make position in 73*a*
byāhare does not in 209*c*
byagghehi does not in 113*b*

(*e*) *tr* : *citra* makes position in 787*a* 1112*a*
anutrāsī probably does in 864*a*

The other occurrences of conjunct consonants are in positions where the metre is not fixed.

§51. *Svarabhakti* vowels. In many words a vowel which can be shown on historic grounds to be epenthetic, evolved to resolve a consonant group, must be disregarded for the purposes of scansion. In most cases this probably results from the fact that the epenthetic vowel had not yet developed at the time the verse was composed. In other examples the phenomenon is probably that of the resolution of a long syllable rather than the disregard of a *svarabhakti* vowel, e.g. *sukhuma* is found at the beginning of *śloka* pādas (842*b* 1012*b*) where resolution is common, and in *Vaitālīya* verses (124*c* 495*c* 1053*c*) in a position where either - or ⏑⏑ is possible. For the purposes of the following list all such ambiguous occurrences have been listed here, and not in the lists of resolved syllables (§§25(*d*), 26(*d*), 35). *Gaṇacchandas* and *mātrāchandas* pādas are marked with (‡).

arah- 500*d* 822*a* 969*d* 970*d* 971*d* 972*d* (but not 973*c*, nor the related *araha* in 1086*b*)

arahat 690*d* 991*c* (but not 185*a* 296*c* 336*a* 516*c* 961*b* 968*b* 1173*d*)

ariya 35*c* 48*d* 148*a* 215*c* 266*a* 334*a* 421*c* 492*a* 507*d* 595*c*‡ 603*d* 645*d* 650*c* 660*d* 999*c* 1258*c* 1273*a* (but not 959*d* 1259*c**)

asaṃhāriya 372*c*

ahāriya 759*b*

ahirika 943*d* (but not *ahirīkatā* in 1123*a*, nor the related *hiri* in 922*b* 956*d*)

ācariya 288*a* (but not 721–22*b* 1140*b*)

iriy- 689*c* (but not 276*b**)

iriyā 591*b*‡ (but not 432*b* 570*d* 927*d*, nor the related *iriya* in 921*c*)

kayir- 152*c* 226*ab* 322*ab* 451*a* 635*b*

kasira 16*ce*

kiliṭṭha 290*a* (but not 277*b* nor *kilis-* in 102*b* 954*d*, nor the related *kilesa* in 67*a* 438*a* 520*b* 521*b* 930*b* 931*a* 932*ac* 1115*c* 1268*a* (cf. *kelisa* 1010*d*), nor *kilesika* in 898*d*)

garah- 935*d* (but not 160*ac* 965*b*)

garahā 668*c* (but not 668*b*)

cariyā (see also *brahmacariya*) 473*c* 981*b* (but not 37*d*)

taliya (see the note below) 128*c*

tiriya 163*c*

turiya 267*d* 398*a* 1071*a*

dutiya (see the note below) 97*d* 862*d*
pakiriya 779*a*
payir- 1236*c* 1238*b* 1251*d*
pariy- 125*c* 184*c* 308*c* 997*a* 1235*c* 1249*c* 1250*a* (but not 339*a* 422*d* 941*a* 1224*a* 1248*b* 1262*d*)
pavivekiya 669*c* (but not 669*b*)
Pārāpariya 726*b*
brahmacariyā 236*c* 277*c* 631*a* 679*d* 709*a* 710*a* 836*c* 1027*c* 1274*a* (but not 837*a* 1079*c**)
bhariyā 934*a* (but not 72*c* 299*d*)
rattiyo 207*c* 385*b* (but not *rattiyā* in 627*ace*; *ratyā* occurs 517*a* 628*a*)
rahadā 759*a*
vajira 419*d*
vīriya 148*c* 156*a* 167*ad* 224*b* 266*c* 311*d* 335*c* 353*a* 359*c*‡ 515*b* 585*a* 638*a* 745*a* 818*d* 861*a* 979*c* 1139*c* 1264*d* 1273*b* (but not 147*d* 165*b* 265*d* 899*d* 962*b* 987*b*, nor in *viriyavā* 739*d**)
veluriya 1190*c*
sakkariy- 1011*a*
sirīmat 94*b*
sukhuma 124*c*‡ 495*c*‡ 842*b* 1012*b* 1053*c*‡ (but not 71*a* 210*a* 1160*a**)
suriya 477*c* 517*b* 628*b*
-hariya 534*c*
heṭhiyati 149*c*

In general all other words are scanned as they are spelt, except that in *d⟨u⟩vāra* (356*b*) and *t⟨u⟩vaṃ* (207*d* 867*c*) *svarabhakti* vowels must be supplied for scansion purposes.

The classification of *tatiya* and *dutiya* as *svarabhakti* forms is doubtful, since no forms **tatya* and **dutya* exist. The existence of AMg *tacca* and *docca*, however, may support this interpretation (cf. Pischel, 1900, §82), although it is possible to regard these forms as contracted or syncopated from *tatiya* and *dutiya*. Pāda 128*c* could well be an example of the resolution of the first syllable, but in 97*d* and 862*d* we must otherwise assume resolution of the third syllable, of which there are few certain examples (see §36).

Despite its appearance, *dahissati* (969*b*) does not include a *svarabhakti* vowel, but *dah-* < *dadh-* has replaced *dhā-*.

THERAGĀTHĀ

SINGLE VERSES

SECTION I

Subhūti

1. My small hut is roofed, pleasant, draught-free; rain, sky (-deva), as you please; my mind is well-concentrated, released; I remain zealous; rain, sky(-deva).

Mahākoṭṭhika

2. Calm, quiet, speaking in moderation, not conceited, he shakes off evil characteristics as the wind shakes off the leaves of a tree.

Kaṅkhārevata

3. See this wisdom of the Tathāgatas, who, giving light and vision like a fire blazing in the night, dispel the doubt of those who come.

Puṇṇa Mantāniputta

4. One should associate only with the good, the clever, those who see the goal; wise, vigilant, and discerning, they attain to the goal which is great, profound, hard to see, subtle, fine.

Dabba

5. He who was hard to tame is tamed by (self-)taming; he is worthy (dabba), contented, with doubts overcome, victorious, with fears truly gone; that Dabba is quenched, with steadfast self.

Sītavaniya

6. The bhikkhu who went to Sītavana is alone, contented, with concentrated self; victorious, with excitement gone, guarding the mindfulness concerned with the body, possessed of resolution.

Bhalliya

7. He who has thrust away the army of king death, as a great flood pushes down a very weak bridge of reeds, is victorious, with fears truly gone, tamed, quenched, with steadfast self.

Vīra

8. He who was hard to tame is tamed by (self-)taming ; he is a hero (vīra), contented, with doubts overcome, victorious ; with excitement truly gone that Vīra is quenched, with steadfast self.

Pilindavaccha

9. It has come, it has not departed, nor was that bad advice to me ; among the things shared out (among men) I obtained the best.

Puṇṇamāsa

10. Whoever, having attained to knowledge, being quiet, with self restrained, destroys longing for this world or the next, he, not clinging to all phenomena, would know the arising and passing-away of the world.

SECTION 2

Cūlagavaccha

11. A bhikkhu who has much joy in the doctrine taught by the Buddha would attain to the peaceful state, the happy calming of the constituent elements.

Mahāgavaccha

12. Having strength through wisdom, possessed of vows and virtuous conduct, concentrated, delighting in meditation, possessed of mindfulness, eating whatever food is proper, one should await one's time here, with desire gone.

Vanavaccha

13. Those rocks delight me, the colour of the blue clouds, beautiful, with cool waters and pure streams, covered with Indagopaka insects.

Vanavaccha's pupil

14. My preceptor said to me, "Let us go from here, Sīvaka." My body dwells in the village ; my mind has gone to the forest. Even though I am lying down, I shall go there ; there is no attachment for those who know.

Kuṇḍadhāna

15. One should cut off five, one should abandon five, one should especially develop five ; a bhikkhu who has gone beyond the five attachments is called a " flood-crosser ".

Belaṭṭhasīsa

16. Just as a noble thoroughbred, with swishing tail, and mane, goes with little difficulty, so for me the days and nights go with little difficulty, when spiritual happiness has been obtained.

Dāsaka

17. When he is lazy and a glutton, a sleeper who rolls as he lies, like a great hog fed on grain, the fool comes to the womb again and again.

Siṅgālapitā

18. There was a bhikkhu, an heir of the Buddha, in the Bhesakaḷā forest ; he suffused this whole earth with the contemplation of the skeleton-notion. Very quickly, I think, he will get rid of desire for sensual pleasures.

Kuḷa

19. Truly canal-makers lead water, arrow-makers bend the bow, carpenters bend wood, men of good vows tame the self.

Ajita

20. I have no fear of death, I have no longing for life ; attentive and mindful I shall abandon the body.

SECTION 3

Nigrodha

21. I am not afraid of fear ; our teacher is well-skilled in the undying ; where fear does not remain, there by the (eightfold) road the bhikkhus go.

Cittaka

22. Blue, with beautiful necks, the crested peacocks call in Karaṃvī ; urged on by the cool breeze they awaken the sleeper to meditation.

Gosāla

23. Having eaten honey and rice in Veḷugumba, skilfully comprehending the arising and passing away of the elements of existence, I shall return to my hill-side, devoting myself to seclusion.

Sugandha

24. I went forth after keeping one rainy season; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Nandiya

25. Attacking such a bhikkhu, whose mind is like splendour, constantly fruitful, you will come to grief, Kaṇha.

Abhaya

26. Hearing the well-spoken utterance of the Buddha, the sun's kinsman, I pierced the subtle thing indeed, as one pierces the tip of a hair with an arrow.

Lomasakaṅgiya

27. With my chest I shall thrust aside dabba grass, and kusa grass, and poṭakila grass, and usīra, and muñja-grass, and bulrushes, devoting myself to seclusion.

Jambugāmika's son

28. Are you not intent on clothes? Do you not delight in adornments? Do you, not other folk, send forth this odour of virtue?

Hārita

29. Making the self erect, making your mind straight as an arrow-maker makes an arrow straight, break ignorance to pieces, Hārita.

Uttiya

30. When illness arose in me, mindfulness arose in me; illness has arisen in me, it is time for me to be vigilant.

SECTION 4

Gahvaratīriya

31. Tormented by gnats and mosquitos in the forest, in the great wood, like an elephant in the van of the battle, one should endure there mindful.

Suppiya

32. I shall exchange the ageing for agelessness, the burning for quenching, for the highest peace, for unsurpassed rest-from-exertion.

Sopāka

33. Just as a woman would be good towards her beloved only son, so one should be good to all living creatures everywhere.

Posiya

34. These women are always best when not approached by one who knows. Coming from the village to the forest, from there I entered the house. Rising up from there I, who deserve to be fed (posiya), went out without having taken my leave.

Sāmaññakāni

35. Practising this, he who seeks happiness gains happiness and obtains glory; his fame increases who develops the noble, eight-fold, straight, direct road for the attainment of the undying.

Kumāputta

36. Hearing is good, action is good, the houseless life is always good; the questioning of the aim, doing what is skilful, this is the ascetic's state for one who has nothing.

Kumāputta's companion

37. They go to different countries, wandering unrestrained. If they lose concentration, what good will this bad conduct do? Therefore one should dispel pride, one should meditate undistracted.

Gavampati

38. That Gavampati, who by his supernormal power made the River Sarabhu stand fast, is unfettered and unmoved. The devas revere that great sage who has surpassed all attachments and reached the far shore of existence.

Tissa

39. A bhikkhu should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for sensual pleasures.

Vaḍḍhamāna

40. A bhikkhu should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for existence.

SECTION 5

Sirivaḍḍha

41. The flashes of lightning fall upon the cleft of Vebhāra and Paṇḍava, but gone to the cleft in the mountain the son of the incomparable venerable one meditates.

Khadiravaniya

42. Cāla, Upacāla, Sīsupacāla, now indeed remain mindful; one has come to you like a hair-piercer.

Sumaṅgala

43. Well-rid, well-rid, very well-rid am I of the three crooked things; well-rid are the sickles of me, well-rid are the ploughs of me, well-rid are the curved spades of me; even if they are here, here, even so enough of them, enough. Meditate Sumaṅgala, meditate Sumaṅgala, remain vigilant Sumaṅgala.

Sānu

44. Mother, they weep for one who is dead, or for one who although alive is not seen. Why, mother, do you weep for me who am both alive and seen?

Ramaṇīyavihārin

45. Just as a noble thoroughbred, having stumbled, stands firm (again), so should you consider me as one possessed of insight, a disciple of the fully-enlightened one, the Buddha's own thoroughbred son.

Samiddhi

46. In faith I went forth from the house to the houseless state; my mindfulness and wisdom have increased, my mind is well-concentrated. Make shapes as you please, you will not frighten me.

Ujjaya

47. Homage to you, enlightened hero; you are completely released in every respect. Living in the field of your achievement, I live without āsavas.

Sañjaya

48. Since I went forth from the house to the houseless state, I have not been aware of having any ignoble hate-ridden intention.

Rāmaṇeyyaka

49. Amidst the sound of chirping and the cries of the birds, this mind of mine does not waver, for devotion to solitude is mine.

Vimala

50. The earth is sprinkled, the wind blows, lightning flashes in the sky. My thoughts are quietened, my mind is well-concentrated.

SECTION 6

Godhika

51. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free, and my mind is well-concentrated. So rain, sky(-deva), if you wish.

Subāhu

52. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free, and my mind is well-concentrated on my body. So rain, sky(-deva), if you wish.

Valliya

53. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free; I live in it vigilant. So rain, sky (-deva), if you wish.

Uttiya

54. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free; I live in it without companion. So rain, sky(-deva), if you wish.

Añjanāvaniya

55. Making a small hut, plunging into the Añjana forest, I dwelt there. The three knowledges have been obtained, the Buddha's teaching has been done.

Kuṭivihārin

56. Who is in the small hut? A bhikkhu is in the small hut, with desire gone, with well-concentrated mind. Thus know, friend, your small hut was not made in vain.

Kuṭivihārin

57. This was your old hut; you desire another, new, hut. Discard the hope of a hut; a new hut will be painful again, bhikkhu.

Ramaṇīyakuṭika

58. My small hut is pleasant, a gift of faith, delightful. I have no need of girls. Go there, women, [to those who have need].

Kosallavihārin

59. In faith I went forth; I made a small hut in the forest, and I am vigilant, zealous, attentive, mindful.

Sīvali

60. My intentions, which I had as my goal when I entered the hut, have prospered. Abandoning the propensity to pride I shall come to the knowledges and to release.

SECTION 7

Vappa

61. The seeing one sees the seeing one, and sees the non-seeing one too; the non-seeing one does not see the non-seeing one nor the seeing one.

Vajjiputta

62. We dwell alone in the forest like a tree rejected in a wood. Many envy me, as hell-dwellers envy one going to heaven.

Pakkha.

63. Passed away, they fall; fallen and being greedy, they have come again. What was to be done is done, what was to be enjoyed is enjoyed. Happiness has been attained by happiness.

Vimalakoṇḍañña

64. I was born of the tree-named one, begotten by the bright-bannered one. The banner-killer has destroyed the bearer of the great banner by means of the banner.

Ukkhepakatavaccha

65. Well-poised, full of noble joy, he preaches to householders that which has been collected by "Heap-made" Vaccha over many years.

Meghiya

66. The great hero, having reached the far shore of all phenomena, counselled me. Hearing his doctrine I dwelt in his presence, mindful. The three knowledges have been obtained, the Buddha's teaching has been done.

Ekadhammasavanīya

67. My defilements have been burned up; all existences have been rooted out; journeying-on from rebirth to rebirth is completely annihilated; there is now no renewed existence.

Ekuddāniya

68. For a sage who is attentive, vigilant, training himself in the paths of sage-hood, venerable, calm, always possessed of mindfulness, griefs do not come into existence.

Channa

69. Hearing the great-flavoured doctrine of the great one, taught by him who is of supreme knowledge and omniscience, I entered on the road for the attainment of the undying. He is well-skilled in the path to rest-from-exertion.

Puṇṇa

70. Virtue indeed is foremost here, but the wise man is supreme, conquering among men and devas because of his virtue and wisdom.

SECTION 8

Vacchapāla

71. Quenching is truly not hard to obtain for him who sees the goal even though it is very fine and subtle, who is skilled in thought, of humble manner, practising the virtuous conduct cultivated by the Buddha.

Ātuma

72. Just as a young bamboo is hard to trample down when its tip has grown, and it has developed hard wood, so I find it hard to go forth because of the wife who has been brought home. Give me permission. Now I have gone forth.

Māṇava

73. Having seen an old man, and a miserable diseased one, and having seen a dead one come to the end of his life, then having gone forth I became a wanderer, abandoning mind-beguiling sensual pleasures.

Suyāmana

74. Desire for sensual pleasures, malevolence, sloth and torpor, conceit, and uncertainty are in no way found in a bhikkhu.

Susārada

75. Good is the sight of the well-disposed; doubt is cut off, discretion increases. They make even a fool into a clever man; therefore union with good men is good.

Piyañjaha

76. One should settle down when others are flying up; one should fly up when others are settling down. One should remain when others are not remaining; one should not take pleasure when others take pleasure.

Hatthārohaputta

77. Formerly this mind wandered where it wished, where it liked, as it pleased; now I shall control it properly, as the hook-holder controls an elephant in rut.

Meṇḍasira

78. I have run through the journeying-on of numerous rebirths, without expiation. I have suffered pain, (but now) my mass of pain has disappeared.

Rakkhita

79. I have eliminated all desire; all hatred has been rooted out; all my delusion has gone. I have become cold, quenched.

Ugga

80. Whatever action was done by me, whether small or great, all that is completely annihilated. There is now no renewed existence.

SECTION 9

Samitigutta

81. Whatever evil was done by me previously in other births, that must now be experienced. No other basic cause exists.

Kassapa

82. Go there, child, wherever there are good alms, pleasant and without fear. Do not be smitten by grief.

Sīha

83. Sīha, remain vigilant, not relaxing day or night. Develop good characteristics; quickly give up the body.

Nīta

84. Sleeping all night, delighting in company by day, when indeed will the fool put an end to pain?

Sunāga

85. One who is well-skilled in grasping mental images, knowing the sweetness of solitude, meditating, zealous, mindful, should attain to spiritual happiness.

Nāgita

86. Outside this (order) the road of the many who profess another doctrine does not lead to quenching as this one does; so indeed the blessed teacher instructs the Order himself, truly showing the palms of his hands.

Paviṭṭha

87. The elements of existence are seen as they are; all existences are torn asunder; journeying-on from rebirth to rebirth is completely annihilated; there is now no renewed existence.

Ajjuna

88. Truly I was able to draw myself from the water to dry land. As if being borne along on a great flood, I comprehended the truths.

Devasabha

89. The muds and mires are crossed, the chasms are avoided. I am released from flood and tie. All conceits are exterminated.

Sāmidatta.

90. The five elements of existence, being known, stand with root cut off; journeying-on from rebirth to rebirth is completely annihilated; there is now no renewed existence.

SECTION 10

Paripuṇṇaka

91. Pure food with 100 flavours is not so well thought of as is that which I enjoyed today: the doctrine taught by Gotama the Buddha, whose vision is unlimited.

Vijaya

92. He whose āsavas are completely annihilated, and who is not interested in food, whose field of action is empty and signless release, his track is hard to find, like that of birds in the air.

Eraka

93. Painful are sensual pleasures, Eraka; not happy are sensual pleasures, Eraka; he who loves sensual pleasures loves pain, Eraka; he who does not love sensual pleasures does not love pain, Eraka.

Mattaji

94. Homage to that blessed, glorious member of the Sakya clan. He taught well this foremost doctrine when he had attained to the foremost state.

Cakkhupāla

95. I am blind, with eyes destroyed; I have entered this wilderness-road. Even though I am prostrate I shall go on, but not with an evil companion.

Khaṇḍasumana

96. Having left one flower as an offering, having amused myself in (different) heavens for 80 crores of years, because of the remainder I am quenched.

Tissa

97. Giving up a costly bronze bowl, and a valuable golden one, I took an earthenware bowl. This is my second consecration.

Abhaya

98. The mindfulness of one who thinks upon a pleasant object becomes confused when he sees its form. With impassioned mind he experiences it, and stays clinging to it. His āsavas, which lead to the root of existence, increase.

Uttiya

99. The mindfulness of one who thinks upon a pleasant object becomes confused when he hears its sound. With impassioned mind he experiences it, and stays clinging to it. His āsavas, which lead to journeying-on, increase.

Devasabha

100. Possessed of proper exertion, having the application of mindfulness as his field of action, covered with the flowers of release, he will be quenched, without āsavas.

SECTION II

Belaṭṭhakāni

101. Giving up the householder's state, having no firm convictions in his mind, like a great hog fed on grain using its snout as a plough, gluttonous, inactive, the fool comes to the womb again and again.

Setuccha

102. Deceived by conceit, being defiled by the constituent elements, agitated by their various gains, they do not attain concentration.

Bandhura

103. I have no need of this; I am gladdened and delighted by the flavour of the doctrine, having drunk the best, the topmost flavour; but I shall not make acquaintance with poison.

Khitaka

104. Truly my body is light, touched by much joy and happiness. My body floats as it were, like cotton blown by the wind.

Malitavambha

105. If one is dissatisfied, one should not remain; if one is enjoying oneself, one should depart. Truly a discerning man would not inhabit a dwelling which was not connected with the goal.

Suhemanta

106. When the goal has 100 marks and bears 100 signs, the person who sees but one part is a fool, but he who sees 100 is clever.

Dhammasava

107. After reflection, I went forth from the house to the houseless state. The three knowledges have been obtained, the Buddha's teaching has been done.

Dhammasava's father

108. At the age of 120 I went forth to the houseless state. The three knowledges have been obtained, the Buddha's teaching has been done.

Saṅgharakkhita

109. Having gone to a secret place, he does not yet take account of the teaching of the one who had compassion for the highest good; for he lives with uncontrolled faculties, like a tender deer in the forest.

Usabha

110. The trees on the mountain-tops have shot up, well watered by the fresh rain-cloud on high. More and more it produces excellence for Usabha, who desires solitude and possesses forest-sentiment.

SECTION 12

Jenta

111. Truly it is hard to go forth; houses are hard to live in; the doctrine is profound; wealth is hard to obtain; sustenance of life is difficult for us with whatever comes our way. It is fitting to think continuously of impermanence.

Vacchagotta

112. I possess the triple knowledge, I am a great meditator, skilled in the calming of the mind. I have obtained the true goal; the Buddha's teaching has been done.

Vanavaccha

113. With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me.

Adhimutta

114. Whence will perfection as an ascetic come for one who is heavy with grossness of body and greedy for bodily happiness while life is fading away?

Mahānāma

115. You are found wanting by the mountain with its many shrubs and trees, the famous Mt. Nesadaka with its covering.

Pārāpariya

116. Giving up the six organs of contact, with sense-doors guarded, well-restrained, having rejected the root of misery, I have attained the annihilation of the āsavas.

Yasa

117. Well-anointed, well-dressed, adorned with all my ornaments, I attained the three knowledges. The Buddha's teaching has been done.

Kimbila

118. (Old) age falls upon one as though ordered; the shape, although the same, is as though different. I remember my own self as though of another, although I am the same, not having been away.

Vajjiputta

119. Having approached a thicket at the foot of a tree, having put quenching in the heart, meditate, Gotama, do not be indolent. What good will this hullabaloo do you?

Isidatta

120. The five elements of existence, being known, stand with root cut off. I have obtained the annihilation of pain; I have attained the annihilation of the āsavas.

SECTION I

Uttara

121. There is no permanent existence, nor are the constituent elements eternal; the elements of existence arise and pass away repeatedly.
122. Knowing this peril I am not concerned with existence, being detached from all sensual pleasures. I have gained the annihilation of the āsavas.

Piṇḍolabhāradvāja

123. This life is not lived by fasting; food does not produce peace for the heart. Seeing that the body subsists upon food, I go searching.
124. They know that this respect and homage in high-born families is truly a " bog ". A fine dart, hard to extract, honour is hard for a worthless man to give up.

Valliya

125. A monkey having approached the five-doored small hut goes round and round from door to door, knocking again and again.
126. Stand still, monkey, do not run. For this is not for you as it was before; you are restrained by wisdom; you will not go far from here.

Gaṅgātīriya

127. My hut was made of three palm leaves on the bank of the Ganges. My bowl was only a funeral pot, my robe a rag from a dust-heap.
128. In two rainy seasons I uttered only one word. In the third rainy season the mass of darkness (of ignorance) was torn asunder.

Ajina

129. Even if one has the triple knowledge, has left death behind, and is without āsavas, ignorant fools despise him as being unknown.

130. But whatever individual obtains food and drink in this world, he is honoured by them even if he is of evil nature.

Meḷajina

131. When I heard the teacher uttering the doctrine, I was not aware of having any doubt in the omniscient unconquered one,
132. in the caravan-leader, the great hero, the best and foremost of charioteers. No doubt exists in me with regard to the road or the path.

Rādha

133. Just as rain penetrates a badly-thatched house, so desire penetrates an undeveloped mind.
134. Just as rain does not penetrate a well-thatched house, so desire does not penetrate a well-developed mind.

Surādha

135. My (possibility of) rebirth is now annihilated; the conqueror's teaching has been lived out. What is called the "net" has been eliminated; that which leads to renewed existence has been rooted out.
136. I have attained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

Gotama

137. At ease sleep the sages who are not bound to women, among whom, truly always to be guarded, truth is very hard to find.
138. We have caused your death, sensual pleasure. Now we are not in your debt. Now we go to quenching, where having gone one does not grieve.

Vasabha

139. First he kills himself, afterwards he kills others. He kills himself well-dead, as a fowler with a decoy.
140. A brahman does not have his colour on the outside, for a brahman has his colour on the inside. He truly is black in whom are evil deeds, Sujampati.

SECTION 2

Mahācunda

141. Desire to hear increases hearing; hearing is an increaser of wisdom; by wisdom one knows the goal; the goal, when known, brings happiness.

142. One should make use of solitary beds and seats; one should practise release from fetters. If one does not gain contentment there, one should dwell in the Order with guarded self, possessed of mindfulness.

Jotidāsa

143. Those people of harsh effort, who molest men with an action involving nooses and varying in aims, are treated in the same way, for their action does not perish.

144. Whatever action a man does, good or evil, he is the heir of whatever action he does.

Herañnākāni

145. Days and nights pass by; life is brought to a halt. The life of mortals is exhausted like the water of small streams.

146. But while doing evil actions the fool does not understand that afterwards it is bitter for him; truly his fruit is evil.

Somamitta

147. Just as one climbing on to a small plank would sink in the great ocean, so even one who lives a virtuous life sinks if he depends upon an inactive man. Therefore one should avoid that inactive man, who is lacking in energy.

148. One should dwell with those clever ones who live apart, the noble resolute meditators, (who are) continually putting forth energy.

Sabbamitta

149. People are bound to people, people depend on people; people are hurt by people, and people hurt people.

150. What need then has one of people, or those born of people? Go, leaving this people who have hurt many people.

Mahākāla

151. The large swarthy woman, like a crow, having broken a thigh-bone and then another, having broken an arm and then another, having broken a skull like a curds-bowl, is seated having heaped them together.

152. The fool who being ignorant makes a basis for rebirth comes to pain again and again. Therefore one who knows should not make a basis for rebirth. May I never lie again with my skull broken.

Tissa

153. With shaven head, wearing his outer robe, obtaining food, drink, clothes and bed, he gets many enemies.

154. Knowing this fearful peril in honours, a bhikkhu should go forth receiving little gain, without lust, mindful.

Kimbila

155. In the Pācinavaṃsa grove companions of the Sakya clan, having given up no small store of wealth, delighting in whatever comes into their alms-bowls,

156. putting forth energy, resolute, always of strong effort, delight in contentment in the doctrine, having given up worldly contentment.

Nanda

157. Because of unreasoned thinking, I was addicted to ornament. I was conceited, vain, and afflicted by desire for sensual pleasures.

158. With (the aid of) the Buddha, skilled in means, kinsman of the sun, I, practising properly, plucked out my mind (= desire) for existence.

Sirimat

159. If others praise him, and the self is not concentrated, others praise in vain, for the self is not concentrated.

160. If others blame him, and the self is well-concentrated, others blame in vain, for the self is well-concentrated.

SECTION 3

Uttara

161. I know the elements of existence; my craving has been completely rooted out; my constituents of enlightenment have been developed; I have gained the annihilation of the āsavas.

162. This same I, knowing the elements of existence, having plucked out the ensnarer, having developed the constituents of enlightenment, shall be quenched without āsavas.

Bhaddaji

163. That king was called Panāda, whose pillar, made of gold, was sixteen (arrowlengths) across, in height 1000-fold.

164. It was 1000 arrowlengths high, and had 100 ball-ornaments. It was covered with banners, and made of gold, and seven times 6000 musicians danced there.

Sobhita

165. Being a wise bhikkhu possessed of mindfulness, putting forth power and energy, in one night I recollected 500 eons.

166. Developing the four applications of mindfulness, and the seven (constituents of enlightenment) and the eight (factors of the way), in one night I recollected 500 eons.

Valliya

167. What is to be done by one of strong energy, what is to be done by one wishing to gain enlightenment, that I shall do. I shall not fail; see my energy and effort.

168. And do you show me the straight path which plunges into the undying. By sage-hood I shall know it, as the stream of Ganges will (eventually) know the sea.

Vītasoka

169. (I thought) "I shall shave my hair"; the barber approached. Then taking a mirror I considered my body.

170. My body seemed empty. In my state of (mental) blindness the darkness (of ignorance) disappeared. All top-knots have been cut off; there is now no renewed existence.

Puṇṇamāsa

171. Leaving the five hindrances in order to attain rest-from-exertion, taking the doctrine as a mirror, the seeing and knowing of the self,

172. I considered this whole body inside and out. Both inside and outside the body seemed empty.

Nandaka

173. Just as a noble thoroughbred, having stumbled, stands firm (again), and making a violent effort again, draws its burden undaunted,

174. so should you consider me as one possessed of insight, a disciple of the fully-enlightened one, the Buddha's own thoroughbred son.

Bharata

175. Come, Nandaka, let us go into the presence of the preceptor. We shall roar the lion's roar face to face with the best of the Buddhas.

176. We have now attained that goal for which, in compassion for us, the sage made us go forth — the annihilation of all fetters.

Bhāradvāja

177. Thus the wise roar, like lions in a mountain cave, heroes, victorious in battle, having conquered Māra and his elephant.

178. The teacher has been waited on by me, the doctrine and the Order have been honoured. I am happy and joyful seeing my son without āsavas.

Kaṇhadinna

179. Good men have been served, the teachings have been heard repeatedly. Having heard (them), I entered on the straight path which plunges into the undying.

180. Desire for existence is not found again in me, since I have smitten desire for existence; it was not, and will not be in me, and is not found in me now.

SECTION 4

Migasira

181. Since I went forth in the teaching of the fully-enlightened one, in the act of being released I rose up. I overcame the element of sensual pleasure.

182. Then while Brahmā was looking on my mind was released, (I know that) my release is unshakable because of the annihilation of all fetters.

Sivaka

183. Little houses are impermanent. Here and there again and again I have sought that housebuilder. Rebirth again and again is painful.

184. You are seen, housebuilder, you will not build a house again. All your rafters are broken, your gables are torn asunder. The mind, brought to an end, will blow about in this very existence.

Upavāna

185. The arahat, the well-farer in the world, the sage, is troubled by winds; if there is hot water give it to the sage, brahman.

186. I wish to bring it to him who is honoured by those who are to be honoured, revered by those who are to be revered, respected by those who are to be respected.

Isidinna

187. I have seen lay-followers, experts in the doctrine, saying "Sensual pleasures are impermanent"; but they are passionately devoted to jewelled ear-rings, because of their regard for children and wives.

188. Truly they do not know the doctrine as it really is, even though they say "Sensual pleasures are impermanent". They have no power to cut their desire, therefore they are attached to children, wives, and wealth.

Sambulakaccāna

189. The sky(-deva) rains and the sky(-deva) thunders, and I dwell alone in a fearful hole; but while I dwell in a fearful hole, I have no fear, no consternation, no excitement.

190. This is my normal state when I am dwelling alone in a fearful hole ; I have no fear, no consternation, no excitement.

Khitaka

191. Whose mind stands like a rock, and does not quiver, (and) unattached to lustful things, is not shaken amidst the shaking world ? Whence will pain come to him whose mind is developed ?

192. My mind stands like a rock, and does not quiver ; unattached to lustful things, it is not shaken amidst the shaking world. My mind is thus developed ; whence will pain come to me ?

Soṇa Poṭiriyaputta

193. Night with its garland of lunar mansions is not just for sleeping ; this night is for staying awake for one who knows.

194. If an elephant should trample upon me when I had fallen from the shoulder of my elephant in battle, death would be better than that I should live, defeated.

Nisabha

195. Giving up the five strands of sensual pleasures, delightful in form, pleasing the mind, in faith having gone forth from the house, one should put an end to pain.

196. I do not long for death, I do not long for life, but I await my time, attentive and mindful.

Usabha

197. Putting over my shoulder a robe the colour of mango sprouts, seated on an elephant's neck I entered a village to beg.

198. Descending from the elephant's shoulder, then I felt great agitation ; I was agitated, then calm. I gained the annihilation of the āsavas.

Kappaṭakura

199. This fellow Rag-(= Kappaṭa)kura is truly a rag. In a clean jar of the undying, filled to overflowing, a measure of the doctrine has been put ; a place has been made to heap up meditations.

200. Do not nod off to sleep, Rag, lest I strike you on the ear; for nodding off in the midst of the Order, Rag, you have not learned the measure.

SECTION 5

Kumārakassapa

201. Hail to the Buddhas, hail to the doctrines, hail to the good fortune of our teacher, wherein a disciple will experience such a doctrine for himself.

202. Through innumerable eons they have attained individuality. This is their last, this is their final body connected with the journeying-on of birth and death. There is now no renewed existence.

Dhammapāla

203. The young bhikkhu who applies himself to the Buddhas' teaching is indeed awake amidst the sleepers. His life is not in vain.

204. Therefore a prudent man, remembering the Buddhas' teaching, should devote himself to faith, virtue, trust, and sight of the doctrine.

Brahmāli

205. Whose faculties have been quietened, like horses well-tamed by a charioteer? What venerable one, rid of pride and without āsavas, do even the devas envy?

206. Mine are the faculties which have been quietened, like horses well-tamed by a charioteer. Even the devas envy me, venerable, rid of pride, and without āsavas.

Mogharāja

207. Mogharāja, of evil complexion but noble in heart, you are always concentrated. There are wintry, cold, dark nights. You are a bhikkhu; how will you fare?

208. I have heard that all the Magadhas possess corn. I should lie down with a roof of thatch, like others in comfort.

Visākha Pañcālīputta

209. One should not suspend others (from the order), nor object (to them). One should not revile nor raise one's voice against one who has gone to the far shore. One should not utter praise of oneself in the assemblies, not being conceited, speaking in moderation, having good vows.

210. Quenching is not hard to obtain for him who sees the goal, even though it is very fine and subtle, who is skilled in thought, of humble manner, practising the virtuous conduct cultivated by the Buddha.

Cūḷaka

211. The fair-crested peacocks cry out, fair-winged with beautiful blue necks, fair-faced and with beautiful song and fine cry; this great earth is well-grassed and well-watered; the sky has good clouds.

212. There is the beautiful aspect of a happy man; meditate upon it; a good man finds it easy to go forth in the teaching of the well-enlightened one. Attain that uttermost unchanging state, most pure, subtle, very hard to see.

Anūpama

213. The mind, seeking its own pleasure, erecting its own stake, has come (back). You go only where there is a stake, an executioner's block.

214. I call you witch-mind, I call you rogue-mind; you have found the teacher who is hard to find; do not incite me to what is not the goal.

Vajjita

215. Journeying-on for a long time I have changed from one transition to another, not seeing the noble truths, a blind ordinary individual.

216. When I was vigilant the journeyings-on were brought to an end. All the transitions were cut out; there is now no renewed existence.

Sandhita

217. Beneath the fig tree, of green appearance, sprouting, being mindful I obtained one perception concerning the Buddha.

218. Which perception I obtained 31 eons ago; by reason of that perception I have gained the annihilation of the āsavas.

Aṅgaṇikabhāradvāja

219. Seeking purity by the wrong method, I tended the fire in the wood. Not knowing the path of purity, I performed austerities to gain immortality.
220. *This* happiness is gained by happiness; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.
221. Formerly I was a kinsman of Brahmā; now indeed I am a (true) brahman. I possess the triple knowledge, and I have washed, and am versed in sacred knowledge, knowing the vedas thoroughly.

Paccaya

222. Five days ago I went forth, a learner, not having attained mental perfection. A resolve arose in my mind when I had entered my cell.
223. "I shall not eat, I shall not drink, nor shall I go forth from my cell. I shall not even lie down on my side, while the dart of craving is not removed."
224. See my energy and effort as I dwell thus. The three knowledges have been obtained, the Buddha's teaching has been done.

Bākula

225. Who afterwards wishes to do the things which were to be done before, he is deprived of the happy state, and afterwards repents.
226. One should say only what one would do; one should not say what one would not do. Clever men recognize one who talks but does not act.
227. Truly quenching taught by the fully-enlightened one is very happy, without grief, dustless, a place of rest where pain is brought to an end.

Dhaniya

228. If one wishes to live happily, full of longing for the ascetic's state, one should not despise the Order's robe, nor its food and drink.

229. If one wishes to live happily, full of longing for the ascetic's state, one should make use of (the Order's) lodging, as a snake a mouse's hole.

230. If one wishes to live happily, full of longing for the ascetic's state, one should be satisfied with whatever comes one's way, and develop the sole doctrine.

Mātaṅgaputta

231. "This was too cold, too hot, too late in the evening"; the opportunities pass by men who with these words have abandoned their work.

232. But he who thinks of cold and hot as being no more than grass, doing a man's duty he does not fall short of happiness.

233. With my chest I shall thrust aside dabba grass, and kusa grass, and poṭakila grass, and usīra, and muñja grass, and bulrushes, devoting myself to seclusion.

Khujjasobhita

234. One of those brilliant speakers, ascetics with great learning who live at Pāṭaliputta, old Khujjasobhita, stands at the door.

235. One of those brilliant speakers, ascetics with great learning who live at Pāṭaliputta, stands at the door, an old man, blown by the wind.

236. Because of good fighting, good sacrifice, and victory in battle, and especially by the practice of living the holy life, this man prospers in happiness.

Vāraṇa

237. Whoever among men harms other living creatures in this world, falls from both this world and the next.

238. But whoever with benevolent mind has pity on all living creatures, such a man produces very much merit.

239. One should train oneself in the well-spoken utterance, and in attendance upon ascetics, and in solitary retirement, and in calming the mind.

Passika

240. Although I alone of my unbelieving kinsmen in this world had faith and wisdom, standing in the doctrine and possessed of virtue, it is to my relatives' advantage.

241. I rebuked my kinsmen and from compassion urged them on, because of my love for relatives and kinsmen. Having done a service to the bhikkhus,
242. having passed away and died, having attained happiness in the three heavens, my brothers and mother rejoice, realizing their various desires.

Yasoja

243. (Here is) a man with limbs like the knots of the kālā plant, thin, with his veins showing, knowing moderation in food and drink, with undaunted spirit.
244. Tormented by gnats and mosquitoes in the forest, in the great wood, like an elephant in the van of the battle, one should endure there mindful.
245. One (bhikkhu) alone is like Brahmā, two (together) are like two devas; three together are like a village; more than this are like a tumult.

Sāṭimattiya

246. Formerly you had faith; today it is yours no more. What is yours is yours only. No bad conduct is mine.
247. For thus I have seen that faith to be impermanent and wavering. Even though people are interested, they become disinterested. Why should a sage waste away on that account?
248. A sage's food is cooked a little here, a little there, in this family or that. I shall wander for my small alms; there is strength in my legs.

Upāli

249. Having departed from the world in faith, a novice newly gone forth should associate with good friends who are clean-living, not relaxing.
250. Having departed from the world in faith, a novice newly gone forth, a wise bhikkhu living in the Order should learn the discipline.
251. Having departed from the world in faith, a novice newly gone forth should wander undistracted, skilled in what is proper and not proper.

Uttarapāla

252. I was indeed clever, peaceful, able to discern what is good and useful; the five strands of sensual pleasures, the bewilderers in the world, caused me to fall.

253. Entered into Māra's sphere, afflicted by the strong dart, I was able to free myself from the snares of king death.

254. I have eliminated all sensual pleasures; all existences have been torn asunder. Journeying-on from rebirth to rebirth is completely annihilated; there is now no renewed existence.

Abhibhūta

255. Listen, kinsmen, as many as are assembled here. I shall teach you the doctrine; rebirth again and again is painful.

256. Exert yourselves, go forth, devote yourselves to the Buddha's teaching. Knock down the army of death as an elephant knocks down a reed-hut.

257. Whoever will dwell vigilant in this doctrine and discipline, eliminating journeying-on from rebirth to rebirth will put an end to pain.

Gotama

258. While journeying-on I went to hell; I went to the Peta world again and again. In the intolerableness of animal birth many times I long remained.

259. Existence as a man too was successfully obtained; I went to a heavenly body once or twice. I remained in the fine-material and non-material planes, and among the neither-percipient (-nor-unpercipient) and among the unpercipient.

260. These existences are well-known to be without substance, determined, unstable, always driven on. Knowing this to have its origin in myself, being possessed of mindfulness I attained peace.

Hārita

261. Who afterwards wishes to do the things which were to be done before, he is deprived of the happy state, and afterwards repents.

262. One should say only what one would do; one should not say what one would not do. Clever men recognize one who talks but does not act.

263. Truly quenching, taught by the fully-enlightened one, is very happy, without grief, dustless, a place of rest where pain is brought to an end.

Vimala

264. Avoiding evil friends one should associate with the best of individuals; one should stand fast in his exhortation, seeking the unshakable happiness.

265. Just as one climbing on to a small plank would sink in the great ocean, so even one who lives a virtuous life sinks if he depends upon an inactive man. Therefore one should avoid that inactive man, who is lacking in energy.

266. One should dwell with those clever ones who live apart, the noble resolute meditators, (who are) continually putting forth energy.

Nāgasamāla

267. Ornamented, well-dressed, wearing a garland, anointed with sandal, in the middle of the main-road a dancing girl dances to music.
268. I entered for alms. As I was going along I saw her ornamented, well-dressed, like a snare of death spread out.
269. Then reasoned thinking arose in me; the peril became clear; disgust with the world was established.
270. Then my mind was released; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Bhagu

271. I went forth from my cell overcome by torpor. Stepping up on to the terrace I fell to the earth on that very spot.
272. Rubbing my limbs, stepping up on to the terrace again, I paced up and down on the terrace. I was well-concentrated inside.
273. Then reasoned thinking arose in me; the peril became clear; disgust with the world was established.
274. Then my mind was released; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Sabhiya

275. Others too do not know that we come to an end here, but those who have knowledge in this respect, thereby their quarrels cease.
276. And when those who are ignorant behave as though undying, those who know the doctrine are diseaseless among the diseased.
277. Whatever action is slack, and whatever vow is defiled, (whatever) holy living is vile, that does not bring great reward.
278. He who has no reverence for those living the holy life with him, is as far from the true doctrine as the sky is from the earth.

Nandaka

279. A curse upon bodies, evil-smelling, on Māra's side, oozing; there are nine streams in your body which flow all the time.

280. Do not think much of bodies; do not offend the Tathāgatas. They are not interested in heaven, how much less in human existence?

281. But those who are fools, are stupid, have bad advisers, are cloaked in delusion, such men are interested therein, when the snare has been thrown by Māra.

282. Those whose desire and hatred and ignorance are discarded, such are not interested therein, having cut their cords, being without bonds.

Jambuka

283. For 55 years I wore dust and dirt; eating a meal once a month, I tore out my beard and hair.

284. I stood on one leg, I avoided a seat; I ate dry dung; and I did not accept special food.

285. Having done many such actions leading to a bad transition, being swept along by the great flood, I went to the Buddha as a refuge.

286. See the going to the refuge; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Senaka

287. It was truly welcome to me at Gayā at the Gayā spring-festival, when I saw the enlightened one teaching the supreme doctrine,

288. very splendid, teacher of a group, having attained to the foremost state, the leader, conqueror of the world including the devas, of unequalled insight,

289. great elephant, great hero, with great splendour, without āsavas, with all the āsavas completely annihilated, the teacher who has no fear from any quarter.

290. That blessed one freed me, Senaka, from all ties, truly long defiled and tethered with the tether of wrong view.

Sambhūta

291. The fool who hurries at the time for going slowly, but goes

slowly when there is something to be hurried, goes to pain because of his unreasoned arrangements.

292. His affairs wane away, like the moon in the dark fortnight, and he acquires disgrace, and is at variance with his friends.

293. The wise man who goes slowly at the time for going slowly, but hurries when there is something to be hurried, obtains happiness because of his reasoned arrangements.

294. His affairs increase, like the moon in the bright fortnight, and he acquires fame and renown; he is not at variance with his friends.

Rāhula

295. They know me as "lucky" Rāhula, fortunate for two reasons; one that I am the Buddha's son, and the other that I am one with vision into truths.

296. Since my āsavas are exhausted, and since there is no renewed existence, I am an arahat, worthy of gifts, with triple knowledge, seeing the undying.

297. They are blind with sensual pleasures, enveloped in a net, covered with the cloak of craving, bound by the kinsman of the indolent, like fish in the mouth of a funnel-net.

298. I, casting off that sensual pleasure, cutting Māra's bond, plucking out craving root and all, have become cool, quenched.

Candana

299. Covered with silver (ornaments), attended by a crowd of servant women, taking her child upon her hip, my wife approached me.

300. And seeing her coming, the mother of my child, adorned, well-dressed, like a snare of death spread out,

301. then reasoned thinking arose in me; the peril became clear; disgust with the world was established.

302. Then my mind was released; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Dhammika

303. Truly righteousness protects the practiser of righteousness; righteousness when well-practised brings happiness.

This is the reward of righteousness when well-practised — the practiser of righteousness does not go to a bad transition.

304. For righteousness and unrighteousness do not both have equal results; unrighteousness leads to hell; righteousness brings one to a good transition.

305. Therefore one should show zeal for (acts of) righteousness, thus rejoicing because of the venerable well-farer. Standing in the doctrine of the best of the well-farers the disciples are led on, firm, going to the top of the best of refuges.

306. The root of the cancer has been burst; the net of craving has been rooted out. He has annihilated journeying-on, and there is no stain upon him, like the moon on a clear full-moon night.

Sappaka

307. When the crane, with clear bright wings, terrified by fear of the black cloud, flees to shelter, seeking shelter, then the River Ajakaraṇī delights me.

308. When the crane, clear and bright, terrified by fear of the black cloud, flees to refuge, not seeing refuge, then the River Ajakaraṇī delights me.

309. Whom indeed do the jambu trees not delight there on both banks? They adorn the bank of the river behind my cave.

310. The deep-voiced frogs, well-rid of the group of those who rejoice in the undying, croak, "Today is not the time for staying away from the hill-streams. The River Ajakaraṇī is safe, pleasant, delightful."

Mudita

311. I abandoned the world for the sake of life; having obtained ordination, then I gained faith; I made an effort, having strong energy.

312. Let this body be broken willingly; let the lumps of flesh be dissolved; let both my legs fall down on the knee-joints.

313. I shall not eat, I shall not drink, nor shall I go forth from my cell. I shall not even lie down on my side, while the dart of craving is not removed.

314. See my energy and effort as I dwell thus. The three knowledges have been obtained, the Buddha's teaching has been done.

Rājadatta

315. I, a bhikkhu, going to a burial ground, saw a woman cast away, thrown away in the cemetery, being eaten, full of worms.
316. Seeing her, dead and evil, some men were disgusted. (But in my case) desire for sensual pleasures arose. Truly I was as though blind with regard to the flowing (body).
317. Quicker than the cooking of rice I left that place. Possessed of mindfulness, attentive, I sat down on one side.
318. Then reasoned thinking arose in me; the peril became clear; disgust with the world was established.
319. Then my mind was released; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Subhūta

320. Devoting himself to some wrong practice, desiring some end, if practising he does not attain it, a man (says), "That is a mark of my bad fortune."
321. If one should let go one misery which had been plucked out and conquered, that would be a losing throw as it were; but if one were to let go all, he would be as though blind, because of not seeing the smooth and the rough.
322. One should say only what one would do; one should not say what one would not do. Clever men recognize one who talks but does not act.
323. As is a beautiful flower, full of colour but without scent, so are the well-spoken but fruitless words of one who does not act.
324. As is a beautiful flower, full of colour and with scent, so are the well-spoken and fruitful words of one who acts.

Girimānanda

325. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free. In it I dwell calm; so rain, sky(-deva) if you wish.
326. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free. In it I dwell with peaceful mind; so rain, sky(-deva), if you wish.

327. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free. In it I dwell rid of desire; so rain, sky(-deva), if you wish.
328. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free. In it I dwell rid of hatred; so rain, sky(-deva), if you wish.
329. The sky(-deva) rains melodiously; my small hut is roofed, pleasant, draught-free. In it I dwell rid of delusion; so rain, sky(-deva), if you wish.

Sumana

330. That which the preceptor desired me to do with regard to the teachings, when he helped (me), who wished for the undying, has been done by me.
331. I myself have attained and realized the doctrine; it has not been received by others' tradition. With purified knowledge and without doubt I explain it in your presence.
332. I know my former habitation; my deva-eye is purified. I have obtained the true goal; the Buddha's teaching has been done.
333. I have been vigilant; my training has been well-learned in your teaching. All my āsavas are annihilated; there is now no renewed existence.
334. You taught me the noble vows; you were compassionate, you helped me. Your exhortation was not in vain; I am your trained pupil.

Vaḍḍha

335. Well indeed did my mother show (= use) the goad; hearing whose bidding, instructed by my mother, I attained to the supreme enlightenment, putting forth effort, resolute.
336. I am an arahat, worthy of gifts, with triple knowledge, seeing the undying. Having conquered Namuci's army I dwell without āsavas.
337. The āsavas which were found in me, inside and outside, are all without exception cut out, and will not rise again.
338. My wise sister said this (to me): "Now in you as in me craving is not found."
339. Pain is brought to an end; this is the final body connected

with the journeying-on of birth and death. There is now no renewed existence.

Nadīkassapa

340. Truly for my sake the Buddha went to the River Nerañjara; having heard his doctrine, I avoided wrong view.

341. (Previously) I sacrificed various sacrifices; a blind, ordinary individual, I performed the aggihutta, thinking "This is purity".

342. Entered into the thicket of wrong views, dazed by misapprehension, blind, ignorant, I thought impurity was purity.

343. I have eliminated my wrong view; all existences have been torn asunder. I (now) sacrifice to the fire which really merits a gift; I revere the Tathāgata.

344. I have eliminated all delusions; craving for existence has been torn asunder; journeying-on from rebirth to rebirth is completely annihilated; there is now no renewed existence.

Gayākassapa

345. Three times a day, in the morning, at midday, in the evening, I went down into the watery stream at Gayā at the Gayā spring-festival.

346. "Whatever evil was done by me previously in other births, that I now wash away here"; such was the view I formerly held.

347. Hearing the well-spoken utterance, the word connected with the doctrine and the goal, I gave reasoned consideration to the true and essential goal.

348. (Now) I have washed away all evil, I am spotless, purified, clean, the cleansed heir of the cleansed, the true-born son of the Buddha.

349. Having plunged into the eight-fold stream, I have washed all my evil away. I have attained the three knowledges, the Buddha's teaching has been done.

Vakkali

350. Brought low by colic, dwelling in the grove, in the wood, where there is a restricted food supply, where it is harsh, how will you fare, bhikkhu?

351. Suffusing the body with much joy and happiness, enduring even what is harsh, I shall dwell in the grove.
352. Developing the applications of mindfulness, the faculties, and the powers, and developing the constituents of enlightenment, I shall dwell in the grove.
353. Having seen men putting forth energy, resolute, always with strong effort, harmonious, united, I shall dwell in the grove.
354. Recollecting the enlightened one, the foremost, the tamed, the concentrated, not relaxing day or night, I shall dwell in the grove.

Vijitasena

355. I shall fasten you, mind, like an elephant at a small gate. I shall not incite you to evil, you net of sensual pleasure, body-born.
356. When fastened, you will not go, like an elephant not finding the gate open. Witch-mind, you will not wander again and again, using force, delighting in evil.
357. As the strong hook-holder makes an untamed elephant, newly taken, turn against its will, so shall I make you turn.
358. As the excellent charioteer, skilled in the taming of excellent horses, tames a thoroughbred, so shall I, standing firm in the five powers, tame you.
359. I shall bind you with mindfulness; with purified self I shall cleanse (you). Restrained by the yoke of energy you will not go far from here, mind.

Yasadatta

360. Having a hostile mind, the fool hears the conqueror's teaching; he is as far from the true doctrine as the earth is from the sky.
361. Having a hostile mind, the fool hears the conqueror's teaching; he wanes away from the true doctrine like the moon in the dark fortnight.
362. Having a hostile mind, the fool hears the conqueror's teaching; he dries up in the true doctrine like a fish in little water.
363. Having a hostile mind, the fool hears the conqueror's teaching; he does not thrive in the true doctrine, like a rotten seed in a field.

364. But he who hears the conqueror's teaching with a joyful mind, having annihilated all his āsavas, having realized the state of imperturbability, having attained to highest peace, he is quenched, without āsavas.

Soṇa Kuṭikaṇṇa

365. I have obtained ordination, and I am released, without āsavas. I have both seen the blessed one, and dwelt with him in the abode.

366. The blessed one spent much of the night in the open air, then the teacher skilled in the abodes entered the abode.

367. Spreading his outer robe, Gotama made his bed, like a lion in a rocky cave, with fear and terror eliminated.

368. Then Soṇa, the disciple of the fully-enlightened one, having a clear delivery, uttered the true doctrine in the presence of the best of the Buddhas.

369. Knowing the five elements of existence, having cultivated the straight path, having attained to highest peace, he will be quenched, without āsavas.

Kosiya

370. Whoever knowing his teachers' utterance should dwell in it, firm, and should produce affection, he indeed is devoted, and clever, and having knowledge in respect of phenomena would possess distinction.

371. Whom great misfortunes when they arise do not disturb, while he is reflecting, he indeed is strong, clever, and having knowledge in respect of phenomena would possess distinction.

372. He who stands like the sea, unmoved, with profound wisdom, seeing the subtle goal, is indeed immovable, clever, and having knowledge in respect of phenomena would possess distinction.

373. He has great learning, and is expert in the doctrine; he practises righteousness in accordance with the doctrine; he indeed is such a one, clever, and having knowledge in respect of phenomena would possess distinction.

374. He who knows the meaning of what is said, and knowing the meaning acts accordingly, he indeed is clever, concurring in the meaning, and having knowledge in respect of phenomena would possess distinction.

Uruvelakassapa

375. Seeing the marvels of the famous Gotama, I did not at once fall down before him, being deceived by envy and pride.

376. Knowing my intention, the charioteer of men urged me on. Then there arose in me strange hair-raising agitation.

377. Then despising what little supernormal power I had had previously when I was an ascetic with matted hair, I went forth in the conqueror's teaching.

378. Previously satisfied with making sacrifices, distracted by the element of sensual pleasure, afterwards I rooted out desire and hatred and delusion too.

379. I know my former habitation, my deva-eye is purified. Having supernormal powers, knowing the minds of others, I obtained the deva-ear.

380. I have obtained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

Tekicchakāni

381. The rice is harvested, the rice has gone to the threshing-floor; but I do not get any alms. How shall I fare?

382. Recollect the immeasurable Buddha; believing, with your body suffused with joy, you will be continually exultant.

383. Recollect the immeasurable doctrine; believing, with your body suffused with joy, you will be continually exultant.

384. Recollect the immeasurable Order; believing, with your body suffused with joy, you will be continually exultant.

385. You live in the open air; these wintry nights are cold. Do not perish, overcome with cold; go into your cell, with its doors fastened.

386. I shall fasten on to the four illimitables, and I shall dwell well-pleased with them. I shall not perish of the cold, dwelling unaffected.

Mahānāga

387. He who has no reverence for those living the holy life with him, wanes away from the true doctrine like a fish in little water.

388. He who has no reverence for those living the holy life with him, does not thrive in the true doctrine, like a rotten seed in a field.
389. He who has no reverence for those living the holy life with him, is far from quenching in the teaching of the doctrine-king.
390. He who has reverence for those living the holy life with him, does not wane from the true doctrine like a fish in much water.
391. He who has reverence for those living the holy life with him, thrives in the true doctrine, like a good seed in a field.
392. Quenching in the teaching of the doctrine-king is near him who has reverence for those living the holy life with him.

Kulla

393. I, Kulla, going to a burial ground, saw a woman cast away, thrown away in the cemetery, being eaten, full of worms.
394. See the body, Kulla, diseased, impure, rotten, oozing, trickling, the delight of fools.
395. Taking the doctrine as a mirror for the attainment of knowledge and insight, I considered this body, empty inside and out.
396. As this, so that ; as that, so this. As below, so above ; as above, so below.
397. As by day, so by night ; as by night, so by day. As before, so afterwards ; as afterwards, so before.
398. There is not such pleasure from the five-fold music as there is for someone with intent mind rightly having insight into the doctrine.

Māluṅkyaputta

399. The craving of a man who practises indolence grows like a māḷuvā creeper. Like a monkey desiring fruit in the forest he bounds to and fro.
400. Whomsoever this vile craving, this attachment to the world, overcomes, his griefs increase like bīraṇa grass when rained upon.
401. But from him who overcomes this vile craving, which is hard to overcome in the world, griefs fall like a drop of water from a lotus.

402. I say this to you, your honours, as many as are assembled here. Dig up the root of craving, as one seeking usīra digs up bīraṇa grass. Let not Māra break you again and again, as a stream breaks a reed.

403. Do the Buddha's bidding; let not the opportunity pass you by. For those who have missed the opportunity grieve when consigned to hell.

404. Indolence is defilement; defilement arises from indolence; by vigilance and knowledge one should pluck out one's own dart.

Sappadāsa

405. It is 25 years since I went forth. Not even for the duration of a snap of the fingers have I obtained peace of mind.

406. Not having obtained intentness of mind, afflicted by desire for sensual pleasures, wailing with outstretched arms, I went out from the cell.

407. Shall I . . . ., or shall I take up a knife? What need have I of living? How indeed should one such as I, rejecting the training, die?

408. Then, taking a razor, I sat on the couch. The razor was placed around to cut my own vein.

409. Then reasoned thinking arose in me; the peril became clear; disgust with the world was established.

410. Then my mind was released; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Kātiyāna

411. Stand up, Kātiyāna, pay attention; do not be full of sleep, be awake. May the kinsman of the indolent, king death, not conquer lazy you, as though with a snare.

412. Birth and old age overwhelm you like a wave of the great sea. Make a good island for yourself, for certainly no other refuge is available for you.

413. For the teacher has mastered this road which goes beyond attachments and fear of birth and old age. Continuously vigilant, devote yourself; make resolute application of mind.

414. Release old bonds. Wearing an outer robe, shaved with a

razor, and eating alms, do not devote yourself to sport and delights, nor to sleep ; meditate, Kātiyāna.

415. Meditate and conquer, Kātiyāna ; you are skilled in the paths to rest-from-exertion. Having obtained unsurpassed purity, you will be quenched like a flame by water.

416. A lamp with feeble rays is bent down by the wind like a creeper. In the same way do you, kinsman of Inda, not clinging, shake off Māra. Rid of desire for things experienced, await your time here, having become cool.

Migajāla

417. The eight-fold way which was well-taught by the one with vision, by the Buddha, the sun's kinsman, which has passed beyond all fetters, the destroyer of all rolling-on,

418. leading on to salvation, crossing over, drying up the root of craving, cutting the root of poison, the place of execution, brings one to quenching.

419. By breaking the root of ignorance it is a destroyer of the compulsion of action ; it causes the thunderbolt of knowledge to fall on the acquisition of the consciousnesses.

420. Giving information about our sensations, freeing from grasping, by means of knowledge regarding existence as a charcoal-pit,

421. of great flavour, very profound, warder-off of birth and death, causing the quieting of pain, blissful,

422. knowing that action is action, and knowing result as result, showing (= casting) real light upon the phenomena which have arisen consequentially, leading to great rest, peaceful, it is fortunate at the end.

Jenta purohitaputta

423. Intoxicated by pride of birth, and by wealth and position, I wandered intoxicated by the colour and form of my body.

424. I thought that none was equal or superior to myself, being a stubborn fool, smitten by arrogance, with the banner (of conceit) held high.

425. I did not salute anyone respectfully, neither mother nor father, nor others usually regarded as venerable, being stubborn with conceit, and disrespectful.

426. Having seen the supreme leader, best and foremost of charioteers, like a blazing sun, revered by the Order of bhikkhus,

427. having cast away pride and intoxication, with settled mind, with my head I saluted respectfully the best of all creatures.

428. Arrogance and contempt have been eliminated and completely rooted out. Egotism has been cut out ; all forms of conceit have been struck down.

Sumana

429. When I was newly gone forth, at the age of seven, having overcome by supernormal power the king of the snakes, who had great supernormal powers,

430. I brought water for my preceptor from the great lake Anotatta. Then seeing me the teacher said this :

431. " Sāriputta, see this young boy coming, well-concentrated inside, carrying a water-pot.

432. (He is) of pious behaviour, of noble deportment, and skilled in supernormal powers, Anuruddha's novice,

433. made a thoroughbred by a thoroughbred, made good by one who is good, disciplined and trained by Anuruddha whose task is done.

434. That novice Sumana, having come to the highest peace, having realized the state of imperturbability, wants no-one to know him."

Nhātakamuni

435. Brought low by colic, dwelling in the grove, in the wood, where there is a restricted food supply, where it is harsh, how will you fare, bhikkhu ?

436. Suffusing this body with much joy and happiness, enduring even what is harsh, I shall dwell in the grove.

437. Developing the seven constituents of enlightenment, the faculties, and the powers, possessed of subtlety of meditation, I shall dwell without āsavas.

438. Continually considering my pure mind which has been released from defilements and is undisturbed, I shall dwell without āsavas.

439. Those āsavas which were found in me, inside or out, are all without exception rooted up, and will not rise again.

440. The five elements of existence, being known, stand with root cut off. The annihilation of pain has been obtained; there is now no renewed existence.

Brahmadatta

441. Whence does anger arise for him who is devoid of anger, tamed, living in peace, released by proper knowledge, calmed, venerable?

442. Therefore it is worse for the one who repays an angry man in kind; one who does not repay an angry man in kind wins a battle which is hard to win.

443. He acts in the interests of both, of himself and of the other, who, knowing the other is angry, is mindful and becomes calm.

444. Those who are unskilled in the doctrine think that he who is a healer of both, of himself and of the other, is a fool.

445. If anger should arise in you, reflect upon the simile of the saw; if craving for flavour should arise, remember the simile of the child's flesh.

446. If your mind runs among sensual pleasures and existences, quickly restrain it with mindfulness, as one restrains a bad cow eating corn.

Sirimaṇḍa

447. It rains only on the covered, it does not rain on the opened. Therefore you should open the covered, then it will not rain on it.

448. The world is smitten by death and surrounded by old age; it is beset by the dart of craving; it is always obscured by wants.

449. The world is smitten by death and enclosed by old age. It is beaten continually, without a refuge, like a thief who has received his punishment.

450. Death, disease, old age, these three approach like huge fires. There is no strength to comfort them; there is no speed to run away.

451. One should make one's day not unproductive, whether by a little or by much. Every (day and) night one passes, one's life is less by that much.

452. The last night approaches for you, whether you are going, or standing, sitting or lying. There is no time for you to be indolent.

Sabbakāma

453. This two-legged, impure, evil-smelling (body), full of various corpses, oozing here and there, is cherished.

454. As lurking deer with a snare, as fish with a hook, as a monkey with pitch, so they trap an ordinary individual.

455. (Namely) pleasant sights, sounds, tastes, smells, and things to touch; these five strands of sensual pleasure are seen in a woman's form.

456. Those ordinary individuals who with impassioned minds pursue them (i.e. women), fill up the terrible cemetery. They heap up renewed existence.

457. But he who avoids them as one avoids a snake's head with one's foot, he being mindful overcomes this attachment to the world.

458. Seeing the peril in sensual pleasures, recognizing going forth as rest (from exertion), detached from all sensual pleasures, I have obtained the annihilation of the āsavas.

Sundarasamudda

459. Ornamented, well-dressed, carrying a garland, adorned, with her feet reddened with lac, having put on slippers, a courtesan

460. taking off her slippers, (standing) before me with cupped hands, spoke to me, softly and sweetly, with a smile.

461. "You are young to have gone forth. Abide in my teaching; enjoy human sensual pleasures. I (shall) give you wealth; I promise you truly; (if you do not believe me) I shall indeed bring fire.

462. When we are both old, supported by sticks, we shall both go forth; both ways it will be a winning throw."

463. And when I saw that courtesan beseeching me with cupped hands, ornamented, well-dressed, like a snare of death spread out,

464. then reasoned thinking arose in me; the peril became clear; disgust with the world was established.

465. Then my mind was released; see the essential rightness of the doctrine. The three knowledges have been obtained, the Buddha's teaching has been done.

Lakuṇṭaka

466. In a thicket of trees on the far side of the Ambāṭaka park, Bhaddiya, having plucked out craving root and all, meditates, happy indeed.

467. Some delight in drums, lutes, and cymbals, but at the foot of a tree I delight in the Buddha's teaching.

468. If the Buddha were to give me a boon, and if I were to obtain that boon, I should choose for the whole world perpetual mindfulness concerning the body.

469. Those people who have judged me by my appearance and those who have followed me because of my voice, being under the influence of desire and passion do not know me.

470. The fool, having obstructions all around, does not comprehend the inside, and does not see the outside. He indeed is misled by my voice.

471. One who sees the external fruit does not comprehend the

inside, but does see the outside; even he is misled by my voice.

472. One who sees without obstructions fully comprehends the inside and sees the outside; he is not misled by my voice.

Bhadda

473. I was an only child, dear to my mother and dear to my father. I was obtained by many performances of vows and petitions.

474. And both of them, my mother and father, from sympathy, wishing me well, seeking my good, brought me near to the Buddha.

475. "This son was obtained with difficulty; he is delicate, and has prospered in happiness. We give him to you, protector, as an attendant for the conqueror."

476. And the teacher receiving me said this to Ānanda, "Send him forth quickly; this one will be a thoroughbred."

477. Having sent me forth, the teacher, the conqueror, entered the monastery. The sun had not yet set; then my mind was released.

478. Then the teacher, not neglecting (me), rising up from his solitary meditation, said to me, "Come, Bhadda"; that was my ordination.

479. I received ordination when I was seven years old. The three knowledges have been obtained. Hail to the essential rightness of the doctrine.

Sopāka

480. Seeing the best of men pacing up and down in the shade of the terrace, going up to him there I worshipped the best of men.

481. Putting my robe over one shoulder, clasping my hands together, I paced up and down behind the stainless one, the best of all creatures.

482. Then he, skilled in questions, knowing, asked me questions; fearless and unafraid I replied to the teacher.

483. When the questions had been answered, the Tathāgata was pleased; looking around the Order of bhikkhus he said this:

484. "Good for those of Anga and Magadha, whose robe,

begging-bowl, and requisites, lodgings, reverence, and homage this one enjoys; good for them", he said.

485. "From this day onwards, Sopāka, come to see me (when you wish), and let this be your ordination, Sopāka."

486. Having received ordination at the age of seven, I bear my last body. Hail to the essential rightness of the doctrine.

Sarabhaṅga

487. Having broken off reeds with my hands, having made a hut, I dwelt there; therefore by common consent my name was Reed-breaker (= Sara-bhaṅga).

488. It is not fitting for me to break off reeds with my hands now; the precepts of training have been laid down for us by the famous Gotama.

489. I, Sarabhaṅga, did not previously see the whole complete disease; this disease has (now) been seen by (me) doing the bidding of the one above the devas.

490. By the very road by which Vipassī went, by the very road by which (went) Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa, by that straight path went Gotama.

491. The seven Buddhas are rid of craving, without grasping, plunging into annihilation, by whom, having become righteousness, venerable, this doctrine was taught.

492. (Namely) the four noble truths, from compassion for living creatures: pain, its arising, the road, the suppression and complete annihilation of pain,

493. in which the endless pain in journeying-on comes to an end. After the breaking-up of this body and the complete annihilation of life there is no other renewed existence. I am completely released in every aspect.

Mahākaccāyana

494. One should not do much work, one should avoid people, one should not exert oneself. He who is greedy and desirous of flavours misses the goal which brings happiness.

495. They know that this respect and homage in high-born families is truly a "bog". A fine dart, hard to extract, honour is hard for a worthless man to give up.

496. It is not with reference to another's (action) that a mortal's action is evil; of one's own accord one should not practise it, for mortals are the kinsmen of their own action.

497. One is not a thief by the word of another, one is not a sage by the word of another. But as the self knows one, so do the devas too know one.

498. Others too do not know that we come to an end here, but those who have knowledge in this respect, thereby their quarrels cease.

499. The wise man lives indeed even after the loss of his wealth; but if he does not obtain wisdom even a rich man is not alive.

500. One hears all with the ear, one sees all with the eye; and a wise man ought not to reject everything which is seen or heard.

501. One with eyes should be as though blind; one with ears as though deaf; one with wisdom as though stupid; one with strength as though weak. Then when the goal has been attained one should lie on the bed of death.

Sirimitta

502. Without anger and rancour, undeceitful and devoid of slander, truly such a bhikkhu does not grieve when he has thus passed away.

503. Without anger and rancour, undeceitful and devoid of slander, always with sense-doors guarded, a bhikkhu does not grieve when he has thus passed away.

504. Without anger and rancour, undeceitful and devoid of slander, a bhikkhu who is of good virtue does not grieve when he has thus passed away.

505. Without anger and rancour, undeceitful and devoid of

slander, a bhikkhu with good friends does not grieve when he has thus passed away.

506. Without anger and rancour, undeceitful and devoid of slander, a bhikkhu of good wisdom does not grieve when he has thus passed away.

507. Whose faith in the Tathāgata is unmoving and well-founded, whose virtue is good, pleasing to the noble ones, and praised,

508. who has trust in the Order, and whose sight has become straight, him they call " not poor ". His life is not in vain.

509. Therefore a prudent man, remembering the Buddha's teaching, should devote himself to faith, virtue, trust, and sight of the doctrine.

Mahāpanthaka

510. When I first saw the teacher who has no fear from any quarter, agitation came upon me having seen the best of men.

511. Would anyone transgress who bowed down his head with hands and feet, worshipping such a teacher when he came ?

512. Then I abandoned children and wife and money and grain ; cutting off my hair and beard, I went forth into the houseless state.

513. Possessed of training and right livelihood, well-controlled in my faculties, revering the fully-enlightened one, I dwelt unconquered.

514. Then a resolve arose, longed-for by my heart ; I would not sit down even for a moment, ..hile the dart of craving was not withdrawn.

515. See my energy and effort as I dwell thus. The three knowledges have been obtained, the Buddha's teaching has been done.

516. I know my former habitation, my deva-eye is purified. I am an arahat, worthy of gifts ; I am completely released, without basis for rebirth.

517. Then at the end of night, towards sunrise, having dried up all craving, I sat cross-legged.

Bhūta

518. When the clever man (knowing that) old age and death, to which ignorant individuals are attached, are painful, diagnosing pain meditates, truly mindful, he does not find greater contentment than this.

519. When having struck down attachment, the bringer of pain, and craving, the bringer of pain arising from the aggregate of the diversified world, he meditates, truly mindful, he does not find greater contentment than this.

520. When having seen by wisdom the blissful eight-fold path, the best of roads, cleanser of all defilements, he meditates, truly mindful, he does not find greater contentment than this.

521. When he develops the sorrowless, stainless, causally-undetermined, peaceful place, cleanser of all defilements and cutter of bonds and fetters, he does not find greater contentment than this.

522. When in the sky the thunder-cloud rumbles, full of torrents of rain all around on the path of the birds, and the bhikkhu who has gone into the cave meditates, he does not find greater contentment than this.

523. When seated on the bank of rivers covered with flowers, with garlands of variegated woodland plants, happy indeed he meditates, he does not find greater contentment than this.

524. When at night in a lonely grove, while the sky(-deva) rains, the fanged animals roar, and the bhikkhu who has gone into the cave meditates, he does not find greater contentment than this.

525. When having kept his own thoughts in check, inside a mountain, having taken refuge in a mountain cleft, rid of distress and rid of barrenness of mind he meditates, he does not find greater contentment than this.

526. When happy, destroying stain, barrenness of mind and grief, without obstruction, without craving, dart-free, having indeed put an end to all āsavas he meditates, he does not find greater contentment than this.

Kāḷudāyin

527. The trees are now crimson, lord, having shed their (old) foliage, about to fruit. They illuminate as though aflame. The time partakes of flavour, great hero.

528. The delightful trees, in bloom, diffuse their scent all around in all directions, having shed their petals, hoping for fruit. It is time to go forth from here, hero.

529. It is not too cold, nor again too hot; the season is pleasant, fit for a journey, lord. Let the Sākiyas and Koḷiyas see you facing west, crossing in the River Rohiṇī.

530. The field is ploughed in hope; in hope the seed is sown; in hope merchants go to sea, bringing back wealth. Let that hope of mine, in which I stand, be realized.

531. Again and again they sow the seed; again and again the deva-king rains; again and again farmers plough the field; again and again grain comes to the kingdom.

532. Again and again beggars wander; again and again master-givers give; again and again master-givers, having given, go to the heavenly place.

533. A hero of great wisdom indeed cleanses seven generations in whatever family he is born. I think, Sakiya, you are the deva of devas, for you begot the sage who is truly named.

534. The father of the great seer is called Suddhodana, but the Buddha's mother was called Māyā, who, having cherished the Bodhisatta with her womb, after the breaking up of the body rejoices in the three heavens.

535. She, Gotamī, having died, having descended from here, being possessed of deva-like sensual pleasures, rejoices in five strands of sensual pleasures, surrounded by those groups of devas.

536. I am the son of the Buddha, who endures what is beyond endurance, the son of the incomparable venerable Aṅgīrasa. You, Sakiya, are my father's father; truly you are my grandfather, Gotama.

Ekavihāriya

537. If no-one else is found in front or behind, it is very pleasant for one dwelling alone in the wood.

538. Come then, I shall go alone to the forest praised by the Buddha, which is pleasant for a resolute bhikkhu dwelling alone.

539. Alone, pursuing my aim, I shall quickly enter the grove, which gives joy to sages, is delightful, and is haunted by rutting elephants.

540. In well-flowered Sītavana, in a cool mountain cave, having sprinkled my limbs I shall pace up and down alone.

541. When shall I dwell alone, companionless, in the pleasant great wood, my task done, without āsavas?

542. May my intention prosper as I desire to act thus; I myself shall bring it to pass; no-one can act for another.

543. I myself am binding on my armour; I shall enter the grove, nor shall I come forth from there until I have gained the annihilation of the āsavas.

544. While the wind blows cool and sweet-smelling, I shall split ignorance asunder, as I sit on the mountain-top.

545. In the flower-covered wood, and now in the cool cave, I shall enjoy myself on Giribbaja, delighted by the happiness of release.

546. I am he whose intentions are fulfilled like the moon on the fifteenth day. I have completely annihilated all my āsavas; there is now no renewed existence.

Mahākappina

547. Neither enemies nor well-wishers, when they seek, see a weak spot in him who sees the future in advance, both the beneficial thing and the unbeneficial.

548. He who has perfected, well developed, and practised in due order mindfulness of breathing, as taught by the Buddha, illuminates this world like the moon released from a cloud.

549. Truly my mind is purified, unlimited, well-developed; having penetrated and having been applied, it illuminates all the quarters.

550. The wise man lives indeed even after the loss of his wealth; but if he does not obtain wisdom even a rich man is not alive.

551. Wisdom discerns what is heard; wisdom increases fame and reputation. In this world a man with wisdom finds happiness even in pains.

552. This is not a rule for today (only); it is not amazing or even strange; when one is born, one dies. What indeed is strange in that?
553. For death is certain immediately after life for anyone who is born; all who are born die here; for of such a nature are living creatures.
554. For what is of advantage to the lives of other men is of no advantage to a dead man. In the case of a dead man there is weeping, not fame nor being well-known in the world, nor being praised by brahmans and ascetics.
555. Weeping impairs the eye and the body; colour and strength and intellect are ruined; his (the weeper's) enemies become joyful, his well-wishers are not happy.
556. Therefore one should wish to have prudent men and those of great learning dwelling in one's family; who by the power of their wisdom get to the end of their duty, as one gets to the far bank of a full river by boat.

Cūḷapanthaka

557. Sluggish was my progress; formerly I was despised, and my brother turned me away (saying), "Go home now".
558. Being turned away at the gateway to the Order's park, I stood there discouraged, full of longing for the teaching.
559. The blessed one came there; he touched my head; taking me by the arm he led me into the Order's park.
560. From compassion the teacher gave me a towel for my feet, (saying), "Take careful possession of this ure thing, on one side."
561. Hearing his bidding I remained delighting in his teaching. I practised meditation for the attainment of the supreme goal.
562. I know my former habitation, my deva-eye is purified. The three knowledges have been obtained, the Buddha's teaching has been done.
563. Fashioning my shape 1,000 times, I, Panthaka, sat in the pleasant Mango-grove, until the announcement of the time.
564. Then the teacher sent a messenger to me to announce the time; when the time had been announced, I approached him through the air.
565. Having worshipped the teacher's feet I sat down on one

side. Perceiving that I was seated, then the teacher received (the gift).

566. Recipient of the offerings of the whole world, receiver of sacrifices, field of merit for mankind, he received the gift.

Kappa

567. Full of stains of different sorts, a great producer of excrement, like a stagnant pool, a great tumour, a great wound,

568. full of pus and blood, immersed in a privy, trickling with water, the body always oozes foully.

569. Having a binding of sixty tendons, plastered with fleshy plaster, girt with a jacket of skin, the foul body is worthless.

570. Linked together with a skeleton of bones, with bonds of sinew-threads, it produces its various postures by the union of many things.

571. Set out with certainty for death, in the vicinity of king death, a man who has abandoned it (= the body) in this very place, goes where he wishes.

572. The body is covered with ignorance, tied with the fourfold tie; the body is sinking down in the flood, caught in the web of latent tendencies.

573. Joined with the five hindrances, afflicted with thought, followed by the root of craving, covered with the covering of delusion,

574. thus this body exists, subject to the compulsion of action. But existing has cessation at its end; having had various existences, it (the body) perishes.

575. The blind ordinary individuals who cherish this body fill up the terrible cemetery; they take on renewed existence.

576. Those who avoid this body like a dung-smeared snake, having spurned the root of existence, will be quenched without āsavas.

Upasena Vaṅgantaputta

577. For the sake of solitary meditation, a bhikkhu should resort to a lodging which is secluded, with little sound, haunted by beasts of prey.

578. Having fetched (odds and ends) from rubbish-heap,

cemetery, and streets, having made a rough outer robe, he should wear the coarse robe.

579. Making his mind humble, a bhikkhu should wander for alms from family to family without exception, with sense-doors guarded, well-restrained.

580. But he should be content even with coarse fare, he should not seek other flavour in abundance. The mind of one who is greedy for flavours does not delight in meditation.

581. But a sage should live desiring little indeed, contented, secluded, not living in company with householders nor houseless ones alike.

582. He should make himself appear as a dull person or a fool. A clever man should not speak excessively in the midst of the Order.

583. He should not insult anyone, he should avoid hurting anyone. He should be restrained by the rules of training, and should know moderation in eating.

584. He should have appearance well-grasped, being skilled in the origin of mind; he should devote himself to calm and insight at the right time.

585. Possessed of energy and perseverance, he should always be earnest in application of mind; but the clever man should not be confident until he has gained the end of pain.

586. When he dwells thus, desirous of purity, all a bhikkhu's āsavas are annihilated, and he attains to quenching.

Gotama

587. One should know one's own goal; one should take a careful look at the (Buddha's) word, and at whatever would be fitting here for one who has entered upon the ascetic's state.

588. A noble friendship here, an undertaking full of training, and obedience to teachers; this is fitting for an ascetic.

589. Respect towards the Buddha, homage to the doctrine as is proper; thinking highly of the Order; this is fitting for an ascetic.

590. A purified and blameless livelihood, joined with good behaviour and associations; and the settling of the mind; this is fitting for an ascetic.

591. A manner of acting and a way of avoidance, a pious

deportment, and exertion in higher thinking ; this is fitting for an ascetic.

592. Forest lodgings, secluded, with little noise, fit for a sage to resort to ; this is fitting for an ascetic.

593. Both virtue and great learning, investigations into the true nature of the conditions of existence, right understanding of the truths ; this is fitting for an ascetic.

594. Thinking that it is impermanent one should develop the conception of non-self, and the conception of the loathsome, and discontent with the world ; this is fitting for an ascetic.

595. One should develop the constituents of enlightenment, the elements of supernormal power, the faculties and powers, and the noble eight-fold path ; this is fitting for an ascetic.

596. A sage should abandon craving ; he should split the āsavas asunder, root and all ; he should dwell released ; this is fitting for an ascetic.

Saṃkicca

597. Is there any profit for you in the forest in the rainy season like Ujjuhāna, dear child ? Verambā is delightful for you, for seclusion is for meditators.

598. Just as the veramba wind blows away clouds in the rainy season, so are my conceptions connected with seclusion scattered abroad.

599. The black egg-born (crow), inhabiting a home in a burial ground, causes mindfulness bent on absence of desire for the body to arise in me.

600. Whom others do not protect, and who does not protect others, truly that bhikkhu lies happily, having no longing for sensual pleasures.

601. With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me.

602. I have dwelt in woods, caves, and grottoes, in solitary lodgings, in a place frequented by beasts of prey.

603. " May these creatures be killed, may they be slaughtered, may they come to harm " ; I have not been aware of having any ignoble hate-ridden intention.

604. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.

605. I have attained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

606. I do not long for death ; I do not long for life ; but I await my time, as a servant his wages.

607. I do not long for death ; I do not long for life ; but I await my time, attentive and mindful.

Sīlavat

608. Here in this world one should train oneself carefully in virtue only; for virtue when cultivated brings all success near at hand.

609. A prudent man should protect virtue, desiring the three happinesses — praise, the gaining of wealth, and rejoicing in heaven after death.

610. For the virtuous man acquires many friends by his self-restraint; but the unvirtuous man, practising evil, is estranged from his friends.

611. The unvirtuous man gains ill-repute and ill-fame; the virtuous man always gains reputation, fame, and praise.

612. Virtue is the beginning and support and foremost cause of all good things; therefore one should make one's virtue pure.

613. Virtue is also the control, restraint, and delighting of the mind, and the ford of all Buddhas; therefore one should make one's virtue pure.

614. Virtue is an incomparable power, virtue is the supreme weapon; virtue is the best adornment; virtue is a wonderful coat of mail.

615. Virtue is a very mighty bridge, virtue is an unsurpassed perfume; virtue is the best ointment whereby one sends an odour in all directions.

616. Virtue is the foremost provision, virtue is the supreme food for the journey; virtue is the best vehicle, whereby one goes in all directions.

617. A fool obtains blame in this world, and after death is unhappy in hell; he is unhappy everywhere, not being concentrated upon virtues.

618. A wise man obtains fame in this world, and after death is happy in heaven; he is happy everywhere, being well-concentrated upon virtues.

619. Virtue indeed is foremost here, but the wise man is supreme, conquering among men and devas because of his virtue and wisdom.

Sunīta

620. I was born in a humble family, poor, having little food; my work was lowly — I was a disposer of (withered) flowers.
621. Despised by men, disregarded and reviled, making my mind humble I paid homage to many people.
622. Then I saw the enlightened one, revered by the Order of bhikkhus, the great hero, entering the supreme city of the Magadhas.
623. Throwing down my carrying-pole, I approached to pay homage to him; out of sympathy for me the best of men stood still.
624. Having paid homage to the teacher's feet, standing on one side I then asked the best of all creatures for admission into the Order.
625. Then the merciful teacher, sympathetic to the whole world, said to me "Come, bhikkhu". That was my ordination.
626. Dwelling alone in the forest, not relaxing, I myself performed the teacher's bidding, just as the conqueror had exhorted me.
627. For the first watch of the night I recollected my previous births; for the middle watch of the night I purified my deva-eye; in the last watch of the night I tore asunder the mass of darkness.
628. Then at the end of the night, towards sunrise, Inda and Brahmā came and revered me with cupped hands.
629. "Homage to you, thoroughbred of men; homage to you, best of men; to you whose āsavas are annihilated; you are worthy of a gift, sir."
630. Then seeing me revered by the assembly of devas, giving a smile the teacher said this:
631. "By austerity, by living the holy life, by self-restraint and self-taming, by this one is a brahman; this is the supreme state of being a brahman."

The Group of Thirteen Verses

Soṇa Koḷivisa

632. He who was exalted in the kingdom as the attendant of the king of Aṅga, today is exalted in things sublime; Soṇa has reached the far shore of pain.

633. One should cut off five, one should abandon five, one should especially develop five; a bhikkhu who has gone beyond the five attachments is called a "flood-crosser".

634. The virtue, concentration, and wisdom of a bhikkhu who is frivolous, indolent, with his hopes fixed on external things, do not attain fulfilment.

635. For what is to be done is neglected, but what is not to be done is done; their āsavas increase as they are frivolous and indolent.

636. But those who constantly undertake mindfulness concerning the body do not practise what is not to be done, continuously doing what is to be done. The āsavas of the mindful and attentive come to an end.

637. Go on the straight way which has been pointed out; do not turn back; one should urge on the self of one's own accord; one should attain to quenching.

638. When my energy was overtaxed, the teacher, unsurpassed in the world, the one with vision, propounding the lute-simile, taught me the doctrine.

639. Hearing his bidding, I remained delighting in his teaching. I practised equanimity for the attainment of the supreme goal. The three knowledges have been obtained, the Buddha's teaching has been done.

640. Of one who is intent upon going forth, and upon mental seclusion, who is intent upon non-harming, and upon the annihilation of grasping,

641. is intent upon the annihilation of craving, and non-confusion of the mind, having seen the uprising of the sense-bases, the mind is wholly released.

642. For the bhikkhu who is wholly released, and whose mind is calmed, there is nothing to add to what has been done, nothing remains to be done.

643. Just as a solid mass of rock is not moved by the wind, so sights, tastes, sounds, smells and all things to touch,
644. mental objects, pleasant and unpleasant, do not cause a venerable one's mind, which is steadfast and unfettered, to tremble, and he sees its passing away.

Revata

645. When I went forth from the house to the houseless state, I was not aware of having any ignoble hate-ridden intention.

646. "May these creatures be killed, may they be slaughtered, may they come to harm". I have not been aware of having any intention in this long period of time.

647. But I have been aware of love, infinite, well-developed, practised in due order, as taught by the Buddha.

648. I am friend to all, comrade to all, sympathetic to all beings, and I develop a mind full of love, always delighting in non-harming.

649. I gladden a mind which is immovable, unshakable; I develop the holy state not cultivated by evil men.

650. Having attained to non-reasoning, the disciple of the fully-enlightened one is straightway possessed of noble silence.

651. Just as a rocky mountain is unmoving, well-founded, so a bhikkhu, like a mountain, does not tremble after the annihilation of delusion.

652. To a man who is without sin, always seeking purity, a hair's tip measure of evil seems as if the size of a cloud.

653. As a frontier city is guarded inside and out, so you should guard yourselves; let not the opportunity pass you by.

654. I do not long for death; I do not long for life; but I await my time, as a servant his wages.

655. I do not long for death; I do not long for life; but I await my time, attentive and mindful.

656. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

657. I have attained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

658. Strive with vigilance, this is my advice; come now, I shall be quenched; I am completely released in every respect.

Godatta

659. Just as a noble thoroughbred, yoked to a load, enduring a load, oppressed by the excessive burden, does not try to get rid of his yoke,

660. so those who are filled with wisdom, as the ocean with water, do not despise others. This is the noble state for living creatures.
661. Come in time into the power of (karmic) time, subject to various existences, men come to grief; those young men grieve in this world.
662. Elated by anything having the characteristic of happiness, or cast down by anything having the characteristic of pain, fools are struck down by both, not seeing things as they really are.
663. But those who in the midst of pain and happiness have overcome the seamstress, stand like a threshold-stone; they are neither elated nor cast down.
664. Not to profit nor loss, not to fame nor reputation, not to blame nor praise, not to pain nor happiness,
665. to nothing do they cling, as a drop of water does not cling to a lotus-leaf. Everywhere wise men are happy, everywhere they are unconquered.
666. There is loss with righteousness, and unrighteous profit; righteous loss is better than unrighteous profit.
667. There is the fame of those of little wisdom, and the lack of fame of the wise; truly the lack of fame of the wise is better, not the fame of those of little wisdom.
668. There is praise by fools and censure by the wise; truly censure by the wise is better than praise by fools.
669. There is happiness arising from sensual pleasures and pain springing from seclusion; the pain springing from seclusion is better than happiness arising from sensual pleasures.
670. There is life with unrighteousness, and death with righteousness; death with righteousness is better than life with unrighteousness.
671. Those who have eliminated sensual pleasures and anger, whose minds are calm in various existences, live unattached to the world; nothing is pleasant or unpleasant for them.
672. Having developed the constituents of enlightenment, the faculties and the powers, having attained to highest peace, they are quenched, without āsavas.

Aññākoṇḍañña

673. Having heard the doctrine of great flavour, I have more faith. Absence of passion completely without grasping has been taught as the doctrine.

674. There are many paintings in the world, in this earth's circumference; they disturb imaginings, I think, which are pleasant and concerned with desire.

675. Just as a rain-cloud would settle dust raised by the wind, so imaginings come to rest when one sees with wisdom.

676. When one sees with wisdom that all constituent elements are impermanent, then one becomes indifferent to pain; this is the way to purity.

677. When one sees with wisdom that all constituent elements are painful, then one becomes indifferent to pain; this is the way to purity.

678. When one sees with wisdom that all phenomena are non-self, then one becomes indifferent to pain; this is the way to purity.

679. The elder who was enlightened in succession to the Buddha, Koṇḍañña strong in energy, with birth and death eliminated, is perfected in living the holy life.

680. There are floods and a snare, a strong stake, a mountain hard to tear asunder; cutting the stake and snare, breaking the mountain which was hard to break, having crossed, gone to the far shore, the meditator is released from Māra's bond.

681. A conceited and vain bhikkhu, because of evil friends, sinks down in the great flood, overwhelmed by the wave.

682. (If he were) not conceited, not vain, zealous, with faculties restrained, with good friends, prudent, he would put an end to pain.

683. (Here is) a man with limbs like the knots of the kālā plant, thin, with his veins showing, knowing moderation in food and drink, with undaunted spirit.

684. Tormented by gnats and mosquitoes in the forest, in the great wood, like an elephant in the van of the battle, one should endure there mindful.

685. I do not long for death; I do not long for life; but I await my time, as a servant his wages.
686. I do not long for death; I do not long for life; but I await my time, attentive and mindful.
687. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.
688. I have attained that goal for which I went forth from the house to the houseless state; what have I to do with living in a thicket?

Udāyin

689. A man, fully-enlightened, self-tamed, concentrated, proceeding on the way of holiness, delighting in the calming of the mind,
690. whom men revere as having reached the far shore of all phenomena, him even the devas revere; so have I heard from the arahat.
691. Having passed beyond all fetters, come from the wood of desire to the non-wood, delighting in the renunciation of sensual pleasures, released, like gold from stone,
692. that elephant indeed outshines others, as the Himālaya outshines other mountains; of all with the name elephant the one who is truly named is unsurpassed.
693. I praise that elephant to you, for he does no sin. The elephant's two front feet are gentleness and mercy.
694. The elephant's other feet are mindfulness and attentiveness; the great elephant has faith as his trunk and equanimity as his white tusks.
695. His neck is mindfulness, his head is wisdom, investigation (with his trunk) is reflection on the doctrine; his belly is the fire-place of the doctrine, his tail is seclusion.
696. Meditating, delighting in inhaling, well-concentrated inside, he is a concentrated elephant as he goes, he is a concentrated elephant as he stands still,
697. He is a concentrated elephant as he lies down, he is a concentrated elephant even as he sits. Everywhere the elephant is restrained; that is the perfection of elephant.
698. He eats blameless things, he does not eat blameworthy

things; having obtained food and covering, avoiding what has been stored up,

699. having cut every fetter and bond, large or small, he goes without longing wherever he goes.

700. As a lotus born in water grows, but is not defiled by the water, being sweet-smelling, delightful,

701. in the same way too the Buddha, born in the world, dwells in the world; he is not defiled by the world as the lotus is not defiled by the water.

702. A great blazing fire is extinguished when it has no fuel, and among the extinct ashes is called " quenched ".

703. This simile has been taught by the wise to make their meaning known; the great elephants will understand the elephant taught by the elephant.

704. Rid of desire, rid of hatred, rid of delusion, without āsavas, abandoning his body the elephant will be quenched, without āsavas.

Adhimutta

705. Those whom we have in the past killed for sacrifice or for wealth, against their will, were afraid; they trembled and babbled.
706. You have no state of being afraid; your colour becomes more settled. Why do you not lament in such a fearful situation?
707. There is no mental pain for one who is without longing, chieftain. Truly all fears have been overcome by one who has annihilated his fetters.
708. When that which leads to renewed existence is annihilated, and the physical world is seen as it really is, there is no fear at death, just as there would be none at the laying down of a burden.
709. The holy life has been well-lived by me, and the way has been well-developed; I have no fear at death, just as I would have none at the complete annihilation of diseases.
710. The holy life has been well-lived by me, and the way has been well-developed; existences are seen to be without enjoyment, like drinking poison which has been thrown away.
711. One who has gone to the far shore, who is without grasping, whose task is done, who is without āsavas, is delighted at the annihilation of life, like one released from the place of execution.
712. Having attained the supreme essential rightness, being unconcerned with the whole world, he does not grieve at death, like one who has been released from a burning house.
713. Whatever has come to pass, or wherever existence has been obtained, all this is without a supreme ruler; so it has been said by the great seer.
714. Whoever understands this as it was taught by the Buddha, does not take hold of any existence, as one does not take hold of a well-heated iron ball.
715. I do not have the thought "I have been", nor do I have the thought "I shall be"; the constituent elements will cease to exist. What lamentation will there be in respect of that?

716. There is no fear for one who sees, as they really are, the pure and simple arising of phenomena, and the pure and simple causal continuity of the constituent elements, chieftain.

717. When by wisdom one sees the world as being like grass and wood, not finding possessiveness, thinking "It is not mine", he does not grieve.

718. I am dissatisfied with the physical frame; I am not concerned with existence. This body will be broken, and there will not be another.

719. Do whatever you have to do with my physical frame, if you wish. There will not be hatred or love there for me on that account.

720. Hearing his strange exciting bidding, throwing down their swords, the young men said this:

721. What, sir, having done? Or who is your instructor? Because of whose teaching is grieflessness therefore obtained?

722. The all-knowing, all-seeing conqueror is my instructor, the teacher of great mercy, the healer of the whole world.

723. He taught this doctrine, leading to annihilation, unsurpassed; because of his teaching grieflessness is therefore obtained.

724. Having heard the well-spoken utterance of the seer, having thrown down their swords and weapons, some of the thieves desisted from that occupation, others chose going-forth.

725. Having gone forth in the teaching of the well-farer, having developed the constituents of enlightenment and the powers, being clever, with elated minds, happy, with faculties formed, they attained the causally-undetermined state of quenching.

Pārāpariya

726. A thought came to the ascetic, the bhikkhu Pārāpariya, seated alone, secluded, meditating.

727. What order, what vow, what thing performing would a man be a doer of duty for himself, and not do any harm?

728. The faculties of men are for good and for ill; unguarded they are for ill, guarded they are for good.

729. Protecting his faculties and guarding his faculties, he would be a doer of duty for himself and not do any harm.

730. If he does not see the peril, not restraining the faculty of sight as it goes among forms, he is not released from pain.

731. If he does not see the peril, not restraining the faculty of hearing as it goes among sounds, he is not released from pain.

732. If, seeing no escape, he indulges in smells, he is not released from pain, clinging to smells.

733. Recollecting the bitter, the mainly sweet, and the mainly sour, tied by craving for flavour, he is not aware of his heart.

734. Recollecting lovely agreeable things to touch, being impassioned he finds various sorts of pain because of desire.

735. But whoever cannot guard his mind from these mental objects, then pain follows him because of all these five.

736. (The body) full of pus, and blood, and many a corpse, is made like a beautiful painted box by skilful men.

737. One is not aware that that which has a sweet taste is bitter, that the bond with those who are dear is painful, like a razor smeared up and down with honey.

738. Passionately attached to the form of woman, the sound of woman, and the touch of woman too, (and) the scents of woman, one finds various sorts of pain.

739. All the streams of woman flow in the groups of five. Whatever energetic man is able to make an obstruction to these;

740. he possesses the goal, he abides in the doctrine, he is skilful, he is discerning ; even while enjoying himself he may do his duty which is connected with doctrine and the goal.

741. Being vigilant, discerning, one should avoid a profitless business which is doomed to failure, thinking " That is not to be done ".

742. What is connected with the goal, and what pleasure is concerned with the doctrine, that one should take and practise ; for that truly is the supreme pleasure.

743. He wishes to win possessions from others by various means, who having killed, beaten, and caused to grieve, plunders others of their possessions by violence.

744. As a strong man when fashioning knocks out a peg with a peg, so a skilled man knocks out the faculties with the faculties.

745. Developing faith, energy, concentration, mindfulness, and

wisdom, striking the five with the five, a brahman goes unafflicted.

746. He possesses the goal, he abides in the doctrine; having done in every respect the whole oral teaching of the Buddha, that man prospers in happiness.

Telakāni

747. Truly for a long time zealous, meditating on the doctrine, I did not gain tranquillity of mind, asking ascetics and brahmans,

748. "Who is the one who has gone to the far shore in the world? Who has attained to that which plunges into the undying? Whose doctrine do I accept, giving knowledge of the highest goal?"

749. I was hooked inside, like a fish swallowing bait. I was bound like the demon Vepaciti with the snare of Mahinda.

750. I drag it along. I am not released from that grief and lamentation: who will cause me to experience bond-releasing enlightenment in the world?

751. What brahman or ascetic, preaching the perishability (of the kilesas), whose doctrine removing old age and death am I to accept?

752. The arrow of desire tied together with uncertainty and doubt, fastened by the power of pride, stiff as a mind full of anger,

753. originating from the bow of craving, connected with the twice fifteen, see how it stands breaking the firm heart within my breast.

754. It is the non-abandoning of false theories and is sharpened by wrong intentions and memories; pierced by that I tremble like a leaf shaken by the wind.

755. Having arisen within me, my individuality is quickly roasted, where the body with its six sense-bases of contact is always proceeding.

756. I do not see the doctor who might remove that dart of mine, that uncertainty, without a probe or other cutting instrument.

757. Who without knife and without wound will remove (the dart) resting inside me, without hurting all my limbs?

758. Truly he, the lord of doctrine, the best remover of the ill effect of poison, would show me dry land and his hand, when I had fallen into the deep.

759. I have plunged into a pool from which the mud and dust cannot be removed, which is covered with deceit, jealousy, pride, sloth, and torpor.

760. Intentions dependent upon desire are the winds which carry along the man of wrong views, (like) a thunder-cloud of conceit, a cloud of fetters.

761. The streams flow everywhere ; the creeper, bursting up, stands firm. Who would obstruct the streams, who will cut that creeper ?

762. Make a dam, sir, an obstruction for the streams, lest your mind-made stream fell you like a tree, violently.

763. So the teacher, who is resorted to by throngs of seers, whose weapon is wisdom, was a protection for me, being fearful, seeking the far shore from the near one.

764. As I was being borne away he held out to me a ladder, well-fashioned, pure, made of the essence of the doctrine, strong, and he said to me, " Do not be afraid ".

765. Then I climbed the tower of the application of mindfulness, and considered the people delighting in the individuality which previously I had thought much of.

766. And when I saw the embarkation on the ship of the way, not fixing my mind on the self I saw the supreme landing-place.

767. The dart, that which has its origin in the self, and that which is produced by that which leads to renewed existence ; he taught the supreme way for the cessation of these.

768. The Buddha, remover of the ill effect of poison, cast off the knot which had long been latent in me, and had long been established in me.

Raṭṭhapāla

769. See the painted puppet, a heap of sores, a compounded body, diseased, with many (bad) intentions, for which there is no permanent stability.

770. See the painted form, with jewels and ear-rings ; covered with skin and bones, it is resplendent with clothes.

771. The feet are reddened with lac, the face is smeared with powder, enough to delude a fool, but not for one who seeks the far shore.

772. Hair braided eight-fold, eyes smeared with collyrium, enough to delude a fool, but not for one who seeks the far shore.

773. The ornamented foul body is like a new painted collyrium-box, enough to delude a fool, but not for one who seeks the far shore.

774. The hunter laid his net; the deer did not come near the snare; having eaten the fodder, let us go while the deer-trapper laments.

775. The hunter's net is broken; the deer did not come near the snare; having eaten the fodder, let us go while the deer-trapper grieves.

776. I see wealthy men in the world; having obtained wealth they do not give it away, because of delusion. Being greedy they make a store of wealth, and they desire sensual pleasures more.

777. A king who, having taken possession of the earth, having conquered the sea-girt earth, inhabiting this shore of the sea, is unsatisfied, would desire the far shore of the sea.

778. Kings and many other men come to their death not rid of their craving. As though lacking something they give up the body, for there is no satisfaction in the world from sensual pleasures.

779. Kinsmen bewail him, their hair dishevelled, and they say "Alas, truly they are not immortal"; having carried him out dressed in a shroud, having built a pyre, they burn him there.

780. He is burned, being prodded with stakes; with a single garment, leaving behind his wealth; as he dies neither kinsmen nor friends nor companions are a protection.

781. Heirs take his wealth, but a creature goes in accordance with his actions. Wealth does not follow a dying man, nor do children, nor wife, nor wealth, nor kingdom.

782. One does not obtain long life by wealth, nor does one banish old age by riches; for the wise have said that this life is short, non-eternal, subject to change.

783. The rich and the poor feel the touch, the fool and the wise man alike are touched; but the fool lies prostrate as though smitten by his folly; the wise man, touched by the touch, does not tremble.

784. Truly therefore wisdom is better than wealth; by it one gains the end in this world; for because of not gaining the end in various existences (men) do evil actions from delusion.

785. One comes to a womb and the next world, undergoing journeying-on in succession; (another) with little wisdom who puts his faith in him comes to a womb and the next world.

786. Just as a thief caught at the mouth of a hole (into a house) is beaten because of his own action, being of an evil nature, so people after death, in the next world, are beaten because of their own action, being of an evil nature.

787. For sensual pleasures, variegated, sweet, delightful, disturb the mind by their various forms. Seeing the peril in the strands of sensual pleasure, king, therefore I went forth.

788. As the fruits on a tree fall, so do men fall, young and old, after the breaking-up of the body. Seeing this too, king, I went forth. Truly the ascetic's state, being the only certain thing, is better.

789. Possessed of faith I went forth in the teaching of the conqueror. My going-forth was not unfruitful; free from debt I enjoy my food.

790. Regarding sensual pleasures as a thing on fire, and gold as a knife, seeing pain from the time of entry into the womb, and great fearfulness in hells,

791. knowing this peril, then I felt great agitation; I was agitated, then calm. I gained the annihilation of the āsavas.

792. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

793. I have obtained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

Māluṅkyaputta

794. The mindfulness of one who thinks about a pleasant object becomes confused when he sees its form. With undetached mind he senses it, and stays clinging to it.

795. His many sensations, originating in forms, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
796. The mindfulness of one who thinks about a pleasant object becomes confused when he hears its sound. With undetached mind he senses it, and stays clinging to it.
797. His many sensations, originating in sounds, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
798. The mindfulness of one who thinks about a pleasant object becomes confused when he smells its smell. With undetached mind he senses it, and stays clinging to it.
799. His many sensations, originating in smells, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
800. The mindfulness of one who thinks about a pleasant object becomes confused when he tastes its taste. With undetached mind he senses it, and stays clinging to it.
801. His many sensations, originating in tastes, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
802. The mindfulness of one who thinks about a pleasant object becomes confused when he feels its touch. With undetached mind he senses it, and stays clinging to it.
803. His many sensations, originating in things to touch, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
804. The mindfulness of one who thinks about a pleasant object becomes confused when he knows a mental phenomenon. With undetached mind he senses it, and stays clinging to it.
805. His many sensations, originating in mental phenomena, increase ; his mind is harmed by covetousness and cruelty ; quenching is said to be far away from one who heaps up pain in this way.
806. He is not attached to forms ; seeing a form he is mindful ; with detached mind he senses it, and does not stay clinging to it.
807. As his sensation is annihilated, not heaped up, when he sees

and studies a form, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

808. He is not attached to sounds; hearing a sound he is mindful; with detached mind he senses it, and does not stay clinging to it.

809. As his sensation is annihilated, not heaped up, when he hears and studies a sound, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

810. He is not attached to smells; smelling a smell he is mindful; with detached mind he senses it, and does not stay clinging to it.

811. As his sensation is annihilated, not heaped up, when he smells and studies a smell, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

812. He is not attached to tastes; tasting a taste he is mindful; with detached mind he senses it, and does not stay clinging to it.

813. As his sensation is annihilated, not heaped up, when he tastes and studies a taste, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

814. He is not attached to things to touch; feeling a thing to touch he is mindful; with detached mind he senses it, and does not stay clinging to it.

815. As his sensation is annihilated, not heaped up, when he feels and studies a thing to touch, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

816. He is not attached to mental phenomena; knowing a mental phenomenon he is mindful; with detached mind he senses it, and does not stay clinging to it.

817. As his sensation is annihilated, not heaped up, when he knows and studies a mental phenomenon, so he lives mindful. Quenching is said to be near him as he reduces pain in this way.

Sela

818. You have a perfect body, you are shining, well-proportioned, beautiful to look at; you are golden-coloured, blessed one; you have very white teeth, you are energetic.

819. For the minor distinguishing marks of a well-proportioned man, all the marks of a great man, are in your body.
820. You have clear eyes, a round face, you are large, straight, splendid; in the middle of the Order of ascetics you shine like the sun.
821. A bhikkhu with skin like gold is good to look at, but what do you want with the ascetic's state when you have such excellence of colour?
822. You ought to be a king, a wheel-rolling monarch, a bull among heroes, possessing the whole world, a conqueror, the lord of Jambusaṇḍa.
823. Warriors and minor-kings and kings are your vassals; you are king of kings and lord of men; rule, Gotama.
824. I am a king, Sela, an unsurpassed doctrine-king; by my doctrine I set the wheel rolling, the wheel which is not to be rolled back.
825. You profess to be enlightened, an unsurpassed doctrine-king. You say, Gotama, "By my doctrine I set the wheel rolling".
826. But who is the Lord's captain, who is the disciple who is successor to the teacher? Who keeps this wheel rolling that has been set rolling by you?
827. Following the example of the Tathāgata, Sāriputta keeps the unsurpassed doctrine-wheel rolling that has been set rolling by me.
828. What is to be known is known; what is to be developed is developed; I have eliminated what is to be eliminated; therefore I am a Buddha, brahman.
829. Dispel your doubt in me; have faith, brahman; it is hard to obtain a sight of the enlightened ones repeatedly.
830. I myself am a Buddha, brahman, one of those whose appearance in the world is truly difficult to obtain; I am an unsurpassed dart-remover.
831. Having become Brahmā, unequalled crusher of Māra's army, having subdued all enemies I rejoice, having no fear from any quarter.
832. Hear, sirs, what the one with vision says; the dart-remover, the great hero, roars like a lion in the wood.
833. Having seen him, become Brahmā, unequalled crusher of

Māra's army, who would not have faith, even one who is base-born?

834. Let him who wishes follow me; or let him who does not wish go. Here I shall go forth in the presence of the one of excellent wisdom.

835. If this teaching of the fully-enlightened one is pleasing to your honour, we too shall go forth in the presence of the one of excellent wisdom.

836. These 300 brahmans ask with cupped hands, "Shall we practise the holy life in your presence, blessed one?"

837. The holy life is well-proclaimed; it is instantaneous, immediate, wherefore going-forth is not in vain for a vigilant one who trains himself.

838. This is the eighth day since we went to you as a refuge, one with vision; in seven days we have been tamed in your teaching, blessed one.

839. You are the Buddha, you are the teacher, you are the sage who overcame Māra. You, cutting off the latent tendencies, having crossed, bring these people across.

840. You have crossed over the basis of rebirth; you have torn the āsavas asunder. Without grasping, you have eliminated fear and dread like a lion.

841. These 300 bhikkhus stand with cupped hands; stretch out your feet, hero, let the great beings pay homage to the teacher's (feet).

Bhaddiya, son of Kāligodhā

842. The soft clothes which were worn by me then (riding) on an elephant's neck, the rice-gruel, the sauce for pure flesh eaten (did not make me happy).

843. Now fortunate, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

844. Wearing rags, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

845. Living on alms-food, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

846. Wearing the triple robe, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

847. Going on a begging round of every house without exception, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

848. Sitting alone, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

849. Eating one bowlful only, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

850. Never eating after time, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

851. Living in the forest, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

852. Living at the foot of a tree, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

853. Living in the open air, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

854. Living in a cemetery, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

855. Accepting whatever seat is offered, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

856. Remaining in a sitting position, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

857. Desiring little, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

858. Satisfied, persevering, delighting in whatever scraps come

into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

859. Secluded, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

860. Not living in company, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

861. Putting forth energy, persevering, delighting in whatever scraps come into his alms-bowl, Bhaddiya, son of Godhā, meditates without grasping.

862. Giving up a costly bronze bowl, and a valuable golden one, I took an earthenware bowl. This is my second consecration.

863. Guarded by men who had their swords in hand, I dwelt trembling in a city with high circling walls, and strong battlements and gateways.

864. Today fortunate, not fearful, with fear and dread eliminated, Bhaddiya, son of Godhā, meditates having plunged into the wood.

865. Standing firm in the body of morality, developing mindfulness and wisdom, in due course I attained the annihilation of all fetters.

Aṅgulimāla

866. While going along, ascetic, you say " I am standing still ", and you say that I who am standing still am not standing still. I ask you this, ascetic, " Why are you standing still, and I not standing still ? "

867. I am always standing still, Aṅgulimāla, having given up violence towards all beings; but you are unrestrained towards living creatures. Therefore I am standing still, you are not standing still.

868. Truly it is a long time since a great seer, an ascetic, honoured by me, entered the great wood. Having heard your righteous verse, I shall abandon my numerous evils.

869. With these words the robber hurled his sword and other weapons down a hole, a precipice, a chasm. The robber paid homage to the well-farer's feet. On that very spot he asked the Buddha for admission into the Order.

870. And then the Buddha, the compassionate great seer who is the teacher of the world including the devas, said to him, "Come, bhikkhu"; this in itself was bhikkhu-status for him.

871. But he who, formerly being indolent, was afterwards not indolent, illuminates this world like the moon released from a cloud.

872. He whose evilly-done action is blocked off by a good action, illuminates this world like the moon released from a cloud.

873. The young bhikkhu who applies himself to the Buddha's teaching illuminates this world like the moon released from a cloud.

874. Let even my enemies hear a discourse on the doctrine; let even my enemies apply themselves to the Buddha's teaching; let even my enemies consort with those men who, being good, cause (others) to accept the doctrine.

875. Let my enemies hear the doctrine from time to time from those who speak about forbearance and praise peaceableness, and let them act in conformity with it.

876. For truly he would not harm me or anyone else; he would attain to the highest peace; he would protect creatures moving and unmoving.

877. For canal-makers lead water, arrow-makers bend the bow, carpenters bend wood, clever men tame the self.

878. Some tame with a stick, or hooks, or whips. I was tamed by the venerable one without stick, without sword.

879. My name is "Non-harmer"; previously I was a harmer. Today I am rightly named, (for) I certainly do not harm anyone.

880. I was formerly the infamous robber Aṅgulimāla. Being carried along by the great flood I went to the Buddha as a refuge.

881. I was formerly the infamous bloody-handed Aṅgulimāla. See my going to the refuge; that which leads to renewed existence has been rooted out.

882. Having done much action of that kind, leading to a bad transition, touched by the ripening of (subsequent) action, free from debt I enjoy my food.

883. Fools, stupid people, devote themselves to indolence; but a prudent man guards his vigilance as his best treasure.
884. You should not devote yourselves to indolence, nor to intimacy with the delight of sensual pleasures. The vigilant man, meditating, attains the highest happiness.
885. It has come, it has not departed, nor was that bad advice to me; among the things shared out (among men) I obtained the best.
886. It has come, it has not departed, nor was that bad advice to me; the three knowledges have been obtained, the Buddha's teaching has been done.
887. Either in the forest at the foot of a tree, or in the mountains in caves; here and there I stood then with agitated mind.
888. (But now) I lie down happily, I stand happily, I live my life happily, byond Māra's reach. I was pitied by the teacher.
889. Formerly I was of brahman stock, highborn on both sides; now I am the son of the well-farer, the doctrine-king, the teacher.
890. I am rid of craving, without grasping, with sense-doors guarded, well-restrained; having rejected the root of evil, I have attained the annihilation of the āsavas.
891. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

Anuruddha

892. Leaving father and mother, sisters, kinsmen, and brothers, abandoning the five strands of sensual pleasure, Anuruddha indeed meditates.
893. Attended with song and dance, awakened by cymbals and gongs, he did not thereby attain to purity, delighting in Māra's realm.
894. But crossing over this, delighting in the Buddha's teaching, crossing over all the flood, Anuruddha indeed meditates.
895. Forms, sounds, tastes, smells, and delightful things to touch; passing over these too Anuruddha indeed meditates.
896. The sage returned from alms-begging, alone, without companion; without āsavas Anuruddha seeks rags from a rubbish-heap.

897. The sage, the thoughtful Anuruddha, without āsavas, sifted, took, washed, dyed, and wore the rags from a rubbish-heap.
898. The characteristics of one who has great desires, is dissatisfied, lives in company, and is conceited, are evil and defiled.
899. But he is mindful, desiring little, satisfied, and untroubled, delighting in seclusion, joyful, continually putting forth energy.
900. His characteristics are good, conducive to enlightenment, and he is without āsavas; so it is said by the great seer.
901. Knowing my intention the teacher, unsurpassed in the world, by his supernormal power approached me with body made of mind.
902. When I had the intention, then he taught me more. The Buddha, delighting in the undiversified, taught me the undiversified.
903. Having learned his doctrine, I dwelt delighting in his teaching. The three knowledges have been obtained, the Buddha's teaching has been done.
904. Fifty-five years have passed since I adopted the sitting position; twenty-five years have passed since torpor was rooted out.
905. There was no breathing in and breathing out for the venerable one with steadfast mind; unmoved, aiming at peace, the one with vision is quenched.
906. With undisheartened mind he endured sensation; like the quenching of a lamp was the release of his mind.
907. These now are the last sense-impressions of the sage, touch and the other four; nor will there be any other mental phenomena, since the enlightened one is quenched.
908. Not now is there renewed dwelling in the company of the devas, ensnarer; journeying-on from rebirth to rebirth is completely annihilated; there is now no renewed existence.
909. By whom the world, together with Brahmā's heaven, is known 1,000-fold in a moment, that bhikkhu, having mastery in the strands of supernormal power and in (knowledge of) passing away and rebirth, sees the devatās in time.
910. I was formerly Annabhara (= "food-carrier"), a poor

carrier of fodder. I made an offering to the famed ascetic Uparittha.

911. I was re-born in the Sakya clan; they knew me as Anuruddha. (I was) attended with song and dance, awakened by the cymbals and gongs.

912. Then I saw the fully-enlightened one, the teacher with no fear from any quarter; making my mind trust in him I went forth into the houseless state.

913. I know my former habitation, where I lived before; I remained among the Tāvatiṃsa devas, with birth as Sakka.

914. Seven times I ruled a kingdom as king of men, possessing the whole world, a conqueror, the lord of Jambusaṇḍa. I governed without stick or sword, righteously.

915. From here seven, from there seven, in all for fourteen journeys I know my habitation; then I remained in the deva-world.

916. In five-fold peaceful concentration, fixed on one point, I have obtained complete repose. My deva-eye is purified.

917. Standing in five-fold meditation, I know the passing away and rebirth of creatures, their coming and going, their existence in this form or that.

918. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

919. In Veḷuva village of the Vajjis, after the complete annihilation of life I shall be quenched under (a tree) in the bamboo gr ve, without āsavas.

Pārāpariya

920. A thought came to the ascetic in the great wood, when it was in flower, when he was seated, intent, secluded, meditating.

921. The behaviour of the bhikkhus now seems different from when the protector of the world, the best of men, was alive.

922. (There was) protection from the wind, a loin-cloth as covering for their modesty; they ate moderately, satisfied with whatever came their way.

923. If it were rich food or dry, little or much, they ate it to keep alive, not being greedy, not clinging to it.

924. They were not very eager for the necessities of life, for medicines and requisites, as they were for the annihilation of the āsavas.

925. In the forest at the foot of trees, in caves and grottoes, devoting themselves to seclusion, they dwelt making that their aim,

926. devoted to lowly things, of frugal ways, gentle, with unstubborn minds, uncontaminated, not garrulous, intent upon thinking about their goal.

927. Therefore their gait, eating, and practices were pious; their deportment was smooth, like a stream of oil.

928. Now those elders with all āsavas completely annihilated, great meditators, great benefactors, are quenched. Now there are few such men.

929. Because of the complete annihilation of good characteristics and wisdom, the conqueror's teaching, endowed with all excellent qualities, is destroyed.

930. This is the time of evil characteristics and defilements, but those who are ready for seclusion possess the remainder of the true doctrine.

931. Those defilements, increasing, enter many people; they sport with fools, I think, as demons do with the mad.

932. Those men, overcome by defilements, run here and there in the divisions of defilement, as if their own private battle (with Māra) has been proclaimed.

933. Having abandoned the true doctrine they quarrel with one another; following after false views they think, "This is better".

934. Having cast aside wealth and sons and wife they go forth; they cultivate practices which are not to be done, even for the sake of spoon-alms.

935. Having eaten their fill, they lie down, lying on their backs. When awake they tell stories, which were condemned by the teacher.

936. Thinking highly of all the artisan's crafts they train themselves in them, not being calm inside. This is "the goal of the ascetic's state".

937. They present clay, oil, and powder, water, lodgings, and food, to householders, desiring more (in return).

938. Tooth-cleaner, and kapiṭṭha fruit, and flowers, and food to chew, palatable alms, and mangoes, and myrobalans (they give).

939. In medicines they are like doctors, in their various duties like householders, in adornment like courtesans, in authority like khattiyas.

940. Cheats, frauds, false witnesses, unscrupulous, with many stratagems they enjoy the things of the flesh.

941. Running after pretexts, arrangements, stratagems, aiming at a livelihood they accumulate much wealth by a device.

942. They cause the assembly to meet for business purposes, not because of the doctrine; they preach the doctrine to others for gain, and not for the goal.

943. Those who are outside the Order quarrel about the Order's gain; being quite shameless they are not ashamed that they live on another's gain.

944. Not applying themselves, in this way some with shaven heads and wearing the outer robe desire only reverence, being bemused by gain and honour.

945. When various things have thus turned out, it is not now so easy either to attain the unattained or to keep safe what has been attained.

946. As one might go shoeless in a thorny place, if he summoned up mindfulness, so should a sage go in a village.

947. Remembering the former sages, recollecting their behaviour, even though it is the last hour, one may attain the undying state.

948. Thus speaking in the sāl wood, the ascetic with developed faculties, the brahman, the seer, was quenched, with renewed existence annihilated.

Phussa

949. Seeing many believers, with their selves developed, well-restrained, the seer Paṇḍarasagotta asked the one called Phussa,

950. "Tell this to me when asked: In the future time, of what desire will people be, of what intention, of what behaviour?"

951. "Hear my words, seer called Paṇḍarasa; consider them carefully. I shall describe the future.

952. In the future many will be angry and full of hatred, hypocritical, obstinate, treacherous, envious and with different doctrines,

953. thinking that they have knowledge about the profound doctrine, while only remaining on the brink, fickle and irreverent towards the doctrine, without respect for one another.

954. Many perils will arise in the world in the future. The foolish will defile this well-taught doctrine.

955. Although devoid of virtuous qualities, running affairs in the Order the incompetent, the garrulous, and those without learning will be strong.

956. Although possessing virtuous qualities, running affairs in the Order in the proper manner, the modest and unconcerned will be weak.

957. In the future fools will accept silver and gold, fields, property, goats and sheep, and male and female servants.

958. Easily taking offence, fools, not concentrated in virtues, frivolous, they will wander about (like) quarrelsome animals.

959. And they will be conceited, clothed in blue robes; deceitful, stubborn, chatterers, sharp-witted, they will wander as though they were noble ones.

960. With hair sleek with oil, vain, with eyes painted with collyrium, they will go on the highway, clad in ivory-coloured clothes.

961. Infatuated with white robes, they will detest the yellow robe, the well-dyed banner of the Arahats, which is worn without detestation by those who are completely released.

962. They will be desirous of gain, inactive, devoid of energy;

finding their woodland wilderness wearisome, they will dwell in villages.

963. Being unrestrained they will associate with, and follow the example of, only those who obtain gain and delight always in wrong means of livelihood.

964. Those who do not obtain gain will not be objects of worship. They will not follow the wise even though they are very pleasant.

965. Finding fault with their own banner which is dyed the colour of copper, some will wear the white banner of the sectarians.

966. Then they will have no reverence for the yellow robe, and there will be no consideration for the yellow robe among bhikkhus.

967. This very terrible lack of consideration was unthinkable to the elephant, overcome by pain, pierced by the arrow, hurt.

968. For then the six-tusked elephant, seeing the well-dyed banner of the Arahats, straightway said these salutary verses.

969. " The impure one who will wear the yellow robe, devoid of self-taming and truth, does not deserve the yellow (robe).

970. But he who has put away impurity, is well-concentrated in the virtues, is possessed of self-taming and truth, indeed deserves the yellow (robe)."

971. Devoid of virtue, foolish, unrestrained, acting wilfully, with wandering mind, without energy, he does not deserve the yellow (robe).

972. But he who is possessed of virtue, rid of desire, concentrated, whose mind's intentions are pure, deserves the yellow (robe).

973. The conceited, frivolous fool who has no virtue deserves the white robe ; what will the yellow robe do for him ?

974. Both bhikkhus and bhikkhunīs with evil minds, disrespectful, will in future rebuke the venerable ones whose minds are full of love.

975. Even though being trained in the wearing of the robe by the elders, fools will not listen, being stupid, unrestrained, acting wilfully.

976. Those fools, being thus (un-)trained, without respect for

one another, will take no notice of their preceptors, as a bad horse takes no notice of the charioteer.

977. So during the future time will be the behaviour of bhikkhus and bhikkhunīs, when the last time has come.

978. Before this very fearful future time comes, be of pleasant speech, congenial, with respect for one another.

979. Be with your minds full of love, compassionate, restrained in the virtues, putting forth energy, resolute, always of strong effort.

980. Seeing indolence as a fearful thing, and vigilance as rest (from exertion), develop the eight-fold way, attaining the undying state."

Sāriputta

981. Of restrained conduct, full of mindfulness like a mindful one, meditating with restrained intentions, vigilant, delighting in inward things, with self well-concentrated, alone, content, him they call a bhikkhu.

982. Whether eating moist or dry food, he should not be satisfied. A bhikkhu should wander with unfilled belly, eating in moderation, mindful.

983. Leaving four or five mouthfuls, he should drink water; this is sufficient for the abiding in comfort of a resolute bhikkhu.

984. If he covers himself in the proper robe, which is for this purpose, this is sufficient for the abiding in comfort of a resolute bhikkhu.

985. It does not rain on his knees, as he sits cross-legged; this is sufficient for the abiding in comfort of a resolute bhikkhu.

986. Who has seen happiness as pain, has seen pain as the dart, (and realized that) there was nothing between the two; with what in the world will he be concerned?

987. May I never have anything to do with an evil-wisher, who is inactive and devoid of energy, with little learning, disrespectful; with what in the world will he be concerned?

988. Let the one who has great learning, is prudent, well-concentrated in virtues, devoted to peace of mind, stand right at the head.

989. He who is devoted to the diversified world, an animal

delighting in the diversified world, fails to attain quenching, unsurpassed rest-from-exertion.

990. But he who abandoning the diversified world delights in the path to the non-diversified world, he attains quenching, unsurpassed rest-from-exertion.

991. Whether in the village or in the forest, on low ground or on high, wherever the arahats live, that is delightful country.

992. Forests are delightful, where (ordinary) people find no delight. Those rid of desire will delight there; they are not seekers after sensual pleasures.

993. If one should see a seer of faults, a teller of one's errors, a prudent man, one should associate with such a clever man like a revealer of treasure. It fares better, not worse, for one who associates with such a one.

994. He should advise, he should admonish, he should restrain from the improper; for he is the friend of the good, he is the enemy of the bad.

995. The blessed one, the Buddha, the one with vision, taught the doctrine to another; while the doctrine was being taught, being desirous of it I turned an attentive ear.

996. My listening was not in vain; I am released without āsavas. Not for knowledge of former habitation, nor even for the deva-eye,

997. nor for supernormal power of knowledge of other people's thoughts, nor for knowledge of passing away and rebirth, nor for purity of the ear-element was there any resolve of mine.

998. Near the foot of a tree, with shaven head, clad in an outer robe, the elder Upatissa, supreme in wisdom, truly meditates.

999. Having attained to non-reasoning, the disciple of the fully-enlightened one is straightway possessed of noble silence.

1000. Just as a rocky mountain is unmoving, well-founded, so a bhikkhu, like a mountain, does not tremble after the annihilation of delusion.

1001. To a man who is without sin, always seeking purity, a hair's tip measure of evil seems as if the size of a cloud.

1002. I do not long for death; I do not long for life; I shall lay down this body attentive and mindful.

1003. I do not long for death; I do not long for life; but I await my time, as a servant his wages.

1004. On both sides this is death, not non-death, either afterwards or before; enter on the way; do not perish. Let not the opportunity pass you by.

1005. As a frontier city is guarded inside and out, so you should guard yourselves. Let not the opportunity pass you by, for those who have missed the opportunity grieve when consigned to hell.

1006. Calm, quiet, speaking in moderation, not conceited, he shakes off evil characteristics as the wind shakes off the leaves of a tree.

1007. Calm, quiet, speaking in moderation, not conceited, he plucked off evil characteristics as the wind plucks off leaves from a tree.

1008. Calm, without grief, settled and undisturbed, of good virtue, prudent, he should put an end to pain.

1009. One should not in this way put trust in some householders or even those who have gone forth; even when they have been good some become bad; but having been bad some become good.

1010. Desire for sensual pleasures, malevolence, sloth and torpor, conceit and uncertainty; these are the five defilements of the mind for a bhikkhu.

1011. Whose concentration does not waver, both while he is being honoured and because of lack of honour, since he lives in a state of vigilance,

1012. meditating, persevering, having subtle insight into views, having delight in the annihilation of grasping, him they call a good man.

1013. Even the great sea, the earth, a mountain, and the wind are not applicable in simile to the teacher's excellent release.

1014. Keeping the wheel rolling, having great knowledge, concentrated, being like earth, water, fire, the elder is not attached, is not opposed.

1015. Having attained the perfection of wisdom, having great discernment and great thought, not dull (but) as though dull, he always wanders, quenched.

1016. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

1017. Strive with vigilance, this is my advice; come now, I shall be quenched; I am completely released in every way.

Ānanda

1018. A clever man should not make friends with a malicious man, or an angry man, or an envious man, one delighting in (others') misfortunes; contact with a bad man is evil.

1019. A clever man should make friends with a man of faith, and a pleasant man, and one with wisdom and one with great learning; contact with a good man is fortunate.

1020. See the painted puppet, a heap of sores, a compounded body, diseased, with many (bad) intentions, for which there is no permanent stability.

1021. Of great learning, a brilliant speaker, attendant of the Buddha, having laid down his burden, unfettered, Gotama lies down to sleep.

1022. With āsavas annihilated, unfettered, past all attachments, well-quenched, he bears his last body, having reached the far shore of birth and death.

1023. This Gotama stands on the way leading to quenching, on which the teachings of the Buddha, kinsman of the sun, are well-founded.

1024. 82,000 I received from the Buddha, 2,000 from the bhikkhus. These 84,000 are current teachings.

1025. This man of little learning grows old like an ox; his flesh increases, but his wisdom does not increase.

1026. The man of great learning who despises the man of little learning because of his learning, seems to me just like a blind lamp-bearer.

1027. One should be the follower of a man of great learning, and one should not destroy learning. That is the root of the holy life, therefore one should be expert in the doctrine.

1028. Knowing what comes first and last, knowing the meaning, well-skilled in (understanding) words and their interpretation, he seizes it in a good grasp, and examines the meaning.

1029. Because of receptivity he is eager; having made an effort he weighs it; at the right time he exerts himself, well-concentrated inside.

1030. Desiring understanding of the doctrine, one should

associate with that disciple of the Buddha who has great learning, is expert in the doctrine, possesses wisdom, is of such a kind.

1031. Of great learning, expert in the doctrine, guardian of the great seer's treasury, the eye of the whole world, fit to be worshipped, of great learning,

1032. the bhikkhu who has delight in the doctrine, who delights in the doctrine, meditating on the doctrine, recollecting the doctrine, does not fall away from the true doctrine.

1033. Whence will comfort as an ascetic come for one who is heavy with selfishness of body and greedy for bodily happiness? You are fading away, not exerting yourself.

1034. All the directions are obscure; the doctrines are not clear to me; our good friend having died, it seems like darkness.

1035. For one whose comrade has passed away, for one whose master is dead and gone, there is no friend like mindfulness concerning the body.

1036. The old ones have passed away; I do not get on with the new ones. Today I meditate all alone, like a bird gone to its nest.

1037. Do not hinder the many, belonging to various different countries, who have come to see; let the hearers, the congregation, see me.

1038. The teacher gives them an opportunity, the one with vision does not hinder the many, belonging to various different countries, who have come to see.

1039. No conception of sensual pleasure arose in me during the 25 years I was a learner. See the essential rightness of the doctrine.

1040. No conception of hatred arose in me during the 25 years I was a learner. See the essential rightness of the doctrine.

1041. For 25 years I served the blessed one with loving deeds, like a shadow not going away from him.

1042. For 25 years I served the blessed one with loving words, like a shadow not going away from him.

1043. For 25 years I served the blessed one with loving thoughts, like a shadow not going away from him.

1044. I paced up and down behind the Buddha while he paced

up and down. While the doctrine was being taught, knowledge arose in me.

1045. I am a learner, who still has something to do, not having attained mental perfection ; and the quenching (has occurred) of the teacher who was sympathetic to me.

1046. Then there was terror, then there was excitement, when the fully-enlightened one, possessed of all excellent qualities, had been quenched.

1047. Of great learning, expert in the doctrine, guardian of the great seer's treasury, the eye of the whole world, Ānanda is quenched.

1048. Of great learning, expert in the doctrine, guardian of the great seer's treasury, the eye of the whole world, in (mental) blindness a dispeller of the darkness (of ignorance),

1049. the seer who was possessed of resourcefulness, mindfulness, and resolution, upholder of the true doctrine, the elder Ānanda, mine of jewels.

1050. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.

Mahākassapa

1051. One should not wander revered by the crowd; one becomes distracted, concentration is hard to obtain. Seeing that the favour of all kinds of people is painful, one should not approve of a crowd.

1052. A sage should not visit (high-born) families; he becomes distracted, concentration is hard to obtain. He who is greedy and desirous of flavours misses the goal which brings happiness.

1053. They know that this respect and homage in high-born families is truly a "bog". A fine dart, hard to extract, honour is hard for a worthless man to give up.

1054. Coming down from my lodging, I entered a city to beg; I respectfully stood by a leper who was eating.

1055. He offered a portion to me with his rotting hand; as he was throwing the piece (into my bowl) his finger too broke off there.

1056. But near the foot of a wall I ate that portion; no disgust arose in me, either while it was being eaten or when it had been eaten.

1057. For whom left-over scraps suffice as food, smelly urine as medicine, the foot of a tree as lodging, a rag from a dust-heap as robe, he truly is a man of the four quarters.

1058. Where some are killed climbing up the mountain, there Kassapa climbs, the heir of the Buddha, attentive, mindful, supported by his supernormal power.

1059. Returned from alms-begging, climbing the rock Kassapa meditates, without grasping, with fear and dread eliminated.

1060. Returned from alms-begging, climbing the rock Kassapa meditates, without grasping, quenched among those who burn.

1061. Returned from alms-begging, climbing the rock Kassapa meditates, without grasping, his task done, without āsavas.

1062. Spread with garlands of kareri, the regions of the earth are delightful. Resounding with elephants those lovely rocks delight me.

1063. Those rocks delight me, the colour of blue clouds,

beautiful, cool with water, having pure streams, covered with Indagopaka insects.

1064. Like the ridge of a blue cloud, like an excellent gabled house, resounding with elephants those lovely rocks delight me.

1065. The lovely surfaces are rained upon; the mountains are resorted to by seers. Made to resound by peacocks, those rocks delight me.

1066. It is enough for me, desiring to meditate, resolute, mindful. It is enough for me, a resolute bhikkhu desirous of the goal.

1067. It is enough for me, a resolute bhikkhu desirous of comfort. It is enough for me, a resolute venerable one, desirous of application of mind.

1068. Being covered with flax flowers as the sky is covered with clouds, full of flocks of various birds, those rocks delight me.

1069. Not filled with householders, but resorted to by herds of deer, full of flocks of various birds, those rocks delight me.

1070. With clear water and wide crags, haunted by monkeys and deer, covered with oozing moss, those rocks delight me.

1071. There is not such pleasure from the five-fold music as there is for someone with intent mind rightly having insight into the doctrine.

1072. One should not do much work, one should avoid people, one should not exert oneself. He who is greedy and desirous of flavours misses the goal which brings happiness.

1073. One should not do much work, one should avoid that which does not lead to the goal. The body suffers and is fatigued; being pained it does not find calmness.

1074. By merely touching the lips together one does not see the self. One wanders around stiff-necked; one thinks "I am better".

1075. Not better, the fool thinks of himself as though better. Wise men do not praise that stiff-minded one.

1076. But he who does not waver in the modes of self-conceit, (such as thinking) "I am better" or again "I am not better", "I am worse", "I am equal",

1077. that venerable one, being possessed of wisdom in that way, being well-concentrated in virtues, possessed of mental calm, the wise indeed praise.

1078. He who has no reverence for those living the holy life with him, is as far from the true doctrine as the earth is from the sky.

1079. But the holy life of those whose modesty and bashfulness are always rightly established, has come to growth. Their renewed existences are annihilated.

1080. A conceited and vain bhikkhu, clad in a rag from a dust-heap, does not seem impressive because of it, like a monkey in a lion-skin.

1081. One who is not conceited, not vain, zealous, with faculties restrained, does appear impressive because of his rag from a dust-heap, like a lion in a mountain cave.

1082. These numerous famous devas, with supernormal powers, 10,000 devas, all of them belonging to the company of Brahmā,

1083. stand with cupped hands revering Sāriputta, doctrine-general, hero, great meditator, concentrated.

1084. " Homage to you, thoroughbred of men, homage to you, best of men ; we do not understand even that upon which you meditate.

1085. A truly wonderful thing is the Buddhas' own profound pasture ; we do not understand them, (although) we have come here as hair-splitting archers."

1086. Then when he saw that Sāriputta worshipped in that way by the groups of devas, and worthy of worship, there was a smile on Kappina's face.

1087. As far as (this) buddha-field is concerned, except for the great sage himself I am outstanding in the qualities of shaking-off. There is none like me.

1088. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down ; that which leads to renewed existence has been rooted out.

1089. Gotama the immeasurable does not cling to robe or bed or food, as the lotus-flower is not spotted by water. He is bent upon going forth, entirely detached from the three planes of existence.

1090. The great sage has application of mindfulness for his neck, faith for his hands, wisdom for his head ; having great knowledge he always wanders, quenched.

Tālapuṭa

1091. When indeed shall I dwell alone, companionless in mountain caves, seeing by insight all existence as impermanent? This thought of mine, when indeed will it be?

1092. When shall I, a sage wearing a torn robe, in yellow robes, unselfish, without sinful inclinations, having struck down desire and hatred and delusion, dwell happily, having gone to the wood?

1093. When seeing by insight that this body is impermanent, a nest of death and disease, assailed by death and old age, shall I dwell alone in the wood, rid of fear? When indeed will it be?

1094. When shall I dwell, having taken a sharp sword made of wisdom, and having cut the creeper of craving, producer of fear, bringer of pain, twining around everywhere? When indeed will it be?

1095. When suddenly taking the seer's sword, made of wisdom, of fiery might, shall I (seated) on the lion throne suddenly break Māra and his army? When indeed will it be?

1096. When shall I be seen exerting myself in the assemblies by the good, the venerable ones who revere the doctrine, seeing things as they are, with faculties conquered? When indeed will it be?

1097. When will weariness, hunger, thirst, winds, heat, insects, and reptiles not assail me on Giribbaja, concerned with my own goal? When indeed will it be?

1098. When with concentrated self, full of mindfulness, should I attain by wisdom to that which was understood by the great seer, the four truths which are very hard to see? When indeed will it be?

1099. When shall I, possessed of calmness, by wisdom see innumerable sights, and sounds, smells, tastes, things to touch, and mental phenomena as a blazing mass? When will this thought of mine be?

1100. When shall I, spoken to with abuse, not be downcast on that account, and when praised not be pleased on that account? When will this thought of mine be?

1101. When shall I regard as no more than wood and grass and

creepers these elements of existence and innumerable mental phenomena, both internal and external things? When will this thought of mine be?

1102. When will the black rain-cloud with fresh water rain upon me and my robe in the wood, as I go on the path trodden by the seers? When indeed will it be?

1103. When, hearing in the mountain cavern the cry of the peacock, the crested bird, in the wood, shall I rising up give thought to the attainment of the undying? When indeed will it be?

1104. When shall I cross over Ganges, Yamunā, Sarasvatī, the Pātāla country, and the fearful Baḷavāmukha sea, by supernormal power, not impeded? When indeed will it be?

1105. When like an elephant, moving about without attachment, shall I tear asunder desire for the strands of sensual pleasure, being applied to meditation, avoiding all pleasant outward appearance? When indeed will it be?

1106. When like a poor man stricken by debt, finding treasure after being oppressed by rich men, shall I be pleased, having attained the teaching of the great seer? When indeed will it be?

1107. For many years I have been begged by you "Enough of this dwelling in a house for you"; why therefore are you urging me on, mind, now that I am a wanderer?

1108. Was I not begged by you, mind, "On Giribbaja those birds with variegated wings, greeting the thunder which is the sound of Mahinda, will delight you as you meditate in the wood."

1109. Having given up all, in the family circle friends and dear ones and kinsmen, in the outside world sport and delights and the strands of sensual pleasure, I have entered on this; even then are you not pleased with me, mind?

1110. This is mine alone, for it does not belong to others; what need is there of lamentation at the time of putting on arms? Seeing that all this is unstable, I went forth, desiring to win the undying state.

1111. The speaker of good utterances, the best of men, the very powerful charioteer of men who are to be tamed, (said), "Since the mind is moving like a monkey, it is very hard to restrain for one who is not rid of desire."

1112. For sensual pleasures are variegated, sweet, delightful, to which ignorant individuals are attached. Seeking for renewed existence they wish for pain, being led on by their mind, and banished to hell.

1113. "Dwelling in the grove which resounds with the cries of peacocks and herons, revered by leopards and tigers, give up longing for the body; do not fail"; so you used to urge me, mind.

1114. "Develop the meditations, and faculties, and powers, the constituents of enlightenment, and the developments of concentration; attain the three knowledges in the Buddha's teaching"; so you used to urge me, mind.

1115. "Develop the way for the attainment of the undying, leading on to salvation, plunging into the annihilation of all pain, eight-fold, purifying all defilements"; so you used to urge me, mind.

1116. "Regard properly the elements of existence as pain, and abandon that from which pain arises; in this very world put an end to pain"; so you used to urge me, mind.

1117. "With insight see properly that impermanence is pain, that emptiness is non-self, and that misery is death; restrain the mental wanderings of the mind"; so you used to urge me, mind.

1118. "Shaven-headed, unsightly, reviled, with only bowl in hand, beg among the families; apply yourself to the bidding of the teacher, the great seer"; so you used to urge me, mind.

1119. "Go with well-restrained self, wandering in the streets among the families, with mind unattached to sensual pleasures, (spotless) like the moon on a clear full-moon night"; so you used to urge me, mind.

1120. "Be a forest-dweller and one who lives on alms-food, be a cemetery-dweller and one who wears rags from a dust-heap; be one who remains in a sitting position, always delighting in shaking-off"; so you used to urge me, mind.

1121. Mind, when you urge me to the impermanent and unstable, you are acting in the same way as a man who, having planted trees, wishes to cut down that very tree at the root when it is about to fruit.

1122. Formless one, travelling far, wandering alone, I shall not

do your bidding now. For sensual pleasures are painful, bitter, very fearful. I shall wander with my mind turned only on quenching.

1123. I did not go forth because of bad luck, nor from shamelessness, nor because of a mere whim, nor because of banishment, nor because of my livelihood; but I agreed to your suggestion, mind.

1124. "The state of desiring little, and the abandonment of disparagement, and the quieting of pain are praised by good men"; so you urged me then, mind, but now you go according to your previous practice.

1125. Craving and ignorance, and various sorts of pleasant things, and pleasant sights, and happy experiences, and pleasing things and the strands of sensual pleasure have been rejected; I would not be able to swallow back what has been vomited up.

1126. Everywhere I have done your bidding, mind; I have not made you angry in many births; (and yet) that which has its origin in the self is because of your (in-)gratitude; there has been journeying-on for a long time in the pain caused by you.

1127. Only you, mind, make us brahmans; you make us khattiyas, or kingly seers; one day we become vessas or suddas; existence as a deva too is because of you alone.

1128. Because of you alone we become asuras, because of you we become hell-dwellers; then one day we are animals too; existence as a peta too is because of you alone.

1129. Not now will you injure me again and again, time after time showing me a masque, as it were; you sport with me as though with a madman. And yet how have I ever failed you, mind?

1130. Formerly this mind wandered where it wished, where it liked, as it pleased. Now I shall control it properly, as the hook-holder controls an elephant in rut.

1131. But the teacher made this world appear to me as impermanent, not firm, not essential. Make me enter the conqueror's teaching, mind. Save me from the great flood which is very hard to cross.

1132. This is not as it was before for you, mind. I am not likely

to return to your control. I have gone forth in the great seer's teaching; those like me do not suffer destruction.

1133. Mountains, seas, rivers, the earth, the four directions, the intermediate points, the nadir, and the sky, the three planes of existence, are all impermanent and assailed. Where having gone, mind, will you delight happily?

1134. What will you do to one who has firmness as his aim, my mind? I am no longer under your control, mind. Never would anyone touch a bellows with a mouth at each end, much less the body flowing with nine openings.

1135. In a cave and on a mountain crest, frequented and plunged into by wild boars and antelopes, or on a naturally pleasant space, or in a grove sprinkled with fresh water by rain, having gone to your cave-house you will rejoice there.

1136. Birds with beautiful blue necks, with beautiful crests, with beautiful tail feathers, with beautiful wings of variegated feathers, greeting the beautiful-sounding thunder, will delight you as you meditate in the wood.

1137. When the sky(-deva) has rained, when the grass is four-fingers high, when the grove is in full flower, like a cloud, I shall lie among the mountains like a tree. It will be soft for me, like cotton.

1138. But I shall act as master. Let whatever is obtained be sufficient for me. Therefore I shall make you as supple as an unrelaxing man makes a bag of catskin.

1139. But I shall act as master. Let whatever is obtained be sufficient for me. I shall bring you under my control by my energy, as a skilled hook-holder an elephant in rut.

1140. With you well-tamed and standing firmly, like a trainer with a straight-running horse, I am able to enter on the blissful way which is always frequented by those who guard the mind.

1141. I shall bind you to the meditation-base by force, as one binds an elephant to a post with firm rope. You will be well-guarded by me, well-developed by mindfulness and free from all existences.

1142. Having cut off by wisdom the follower of the wrong path, restraining him by application of mind, having put him back on the right path, having seen the passing away and the

coming into existence of the origin, you will be the heir of him who proclaims the best.

1143. Mind, you led me around the world, as it were, under the influence of the four-fold distortion. Now you do not associate with the merciful great sage, the cutter of bonds and fetters.

1144. Like the deer roaming at will in the variegated grove, having entered the delightful mountain, wreathed in clouds, I shall rejoice there on the uncrowded mountain ; you, mind, will certainly perish.

1145. Whatever the happiness men and women experience who live according to your desire and will, they are ignorant, being under Māra's control, delighting in existence, your servants, mind.

Mahāmoggallāna

1146. Let us, living in the forest, living on alms-food, delighting in whatever scraps come into our alms-bowls, tear apart the army of death, being well-concentrated inwardly.

1147. Let us, living in the forest, living on alms-food, delighting in whatever scraps come into our alms-bowls, knock down the army of death, as an elephant knocks down a reed-hut.

1148. Let us, living at the foot of a tree, persevering, delighting in whatever scraps come into our alms-bowls, tear apart the army of death, being well-concentrated inwardly.

1149. Let us, living at the foot of a tree, persevering, delighting in whatever scraps come into our alms-bowls, knock down the army of death, as an elephant knocks down a reed-hut.

1150. You little hut made of a chain of bones, sewn together with flesh and sinew. Fie upon the evil-smelling body. You cherish those who have another's limbs.

1151. You bag of dung, tied up with skin, you demoness with lumps on your breast. There are nine streams in your body which flow all the time.

1152. Your body with its nine streams makes an evil smell and is obstructed by dung. A bhikkhu desiring purity avoids it as one avoids excrement.

1153. If any person knew you as I know you, he would avoid you, keeping far away, as one avoids a cess-pit in the rainy season.

1154. This is so, great hero, as you say, ascetic; and here some sink down as an old bull in mud.

1155. For whoever would think of painting the sky with yellow or any other colour, that is only a source of trouble.

1156. This mind, well-concentrated inside, is like the sky. Evil-minded one, do not attack me as a moth attacks a bonfire.

1157. See the painted puppet, a heap of sores, a compounded body, diseased, with many (bad) intentions, for which there is no permanent stability.

1158. Then there was terror, then there was excitement, when Sāriputta, possessed of many qualities, had been quenched.

1159. Truly the constituent elements are impermanent, subject-

to arising and passing away. Having arisen, they cease; their quiescence is happiness.

1160. Those who see the five elements of existence as other, and not as self, pierce the fine thing as a tip of hair with an arrow.

1161. And those who see the constituent elements as other, and not as self, have pierced the subtle thing as a tip of hair with an arrow.

1162. A bhikkhu should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for sensual pleasures.

1163. A bhikkhu should wander about as though smitten by the sword, with his head on fire as it were, mindful of the abandonment of desire for existence.

1164. Urged on by the one whose self was developed, who was bearing his last body, I shook with my big toe the palace of Migāra's mother.

1165. This is not referring to a slack thing; quenching which releases all ties is not to be obtained by a little effort.

1166. This young bhikkhu, this supreme man, carries his last body, having conquered Māra and his elephant.

1167. The flashes of lightning fall upon the cleft of Vebhāra and Paṇḍava, but gone to the cleft in the mountain the son of the incomparable venerable one meditates.

1168. Calm, quiet, with secluded lodging, the sage, the heir of the best of the Buddhas, is saluted by Brahmā.

1169. Brahman, pay homage to Kassapa, calm, quiet, with secluded lodging, the sage, the heir of the best of the Buddhas.

1170. But whoever might obtain 100 births again and again among men, all of them births as a brahman, versed in sacred knowledge, possessed of the vedas,

1171. even if he were a scholar, having gone to the far shore of the three vedas, he does not deserve the sixteenth part of his praise.

1172. Whoever has attained the eight releases forwards and backwards before eating, then goes to beg,

1173. do not attack such a bhikkhu, do not destroy yourself, brahman. Make your mind favourably disposed towards the venerable arahat; quickly pay homage to him with cupped hands; may your head not split open.

1174. He who is occupied with the journeying-on does not see the true doctrine. He follows a crooked road, a bad road, leading downwards.

1175. Like a worm smeared with excrement he clings to rubbish. Infatuated with gain and honour, Potthila goes empty.

1176. But see this Sāriputta coming, of good appearance, released on both sides, well-concentrated inwardly.

1177. Without the dart, with fetters annihilated, with triple knowledge, having left death behind, worthy of a gift, unsurpassed field of merit for mankind,

1178. these numerous famous devas, with supernormal powers, 10,000 devas, all with Brahmā at the head, stand with cupped hands, revering Moggallāna.

1179. "Homage to you, thoroughbred of men, homage to you, best of men; to you whose āsavas are annihilated; you are worthy of a gift, sir."

1180. Worshipped by men and devas, arisen as the overcomer of death, he is not defiled by the constituent elements as the lotus is not defiled by water.

1181. By whom the world, together with Brahmā's heaven, is known 1,000-fold in a moment, that bhikkhu, having mastery in the strands of supernormal power and in (knowledge) of passing away and rebirth, sees the devatās in time.

1182. Sāriputta indeed, the bhikkhu who has reached the far shore, may be so supreme by reason of his wisdom, virtue, and calm.

1183. In a moment I can fashion the bodily form of 100,000 crores (of people); I am skilled in (supernormal) transformations; I am a master of supernormal power.

1184. Being a master of concentration and knowledge, having attained perfection, the member of the Moggallāna clan, firm in the teaching of the unattached one, with concentrated faculties, has cut asunder his bonds, as an elephant a rope of pūti creeper.

1185. The teacher has been waited on by me, the Buddha's teaching has been done. The heavy load has been put down; that which leads to renewed existence has been rooted out.

1186. I have attained that goal for which I went forth from the house to the houseless state — the annihilation of all fetters.

1187. Of what kind was the hell where Dussī was boiled, having assailed the disciple Vidhura and the brahman Kakusandha ?

1188. There were 100 iron spikes, all causing separate pain ; of this kind was the hell where Dussī was boiled, having assailed the disciple Vidhura and the brahman Kakusandha.

1189. Whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.

1190. Mansions, lasting for an eon, stand in the middle of a lake, the colour of beryl, brilliant, shining, radiant. There many nymphs dance, of different colours.

1191. Whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.

1192. Who, urged on by the Buddha, with the Order of bhikkhus watching, shook with his big toe the palace of Migāra's mother,

1193. whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.

1194. Who with his big toe shook the Vejayanta palace, and supported by supernormal power made the devatās tremble,

1195. whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.

1196. Who enquired of Sakka in the Vejayanta palace, " Do you know, sir, the freedoms which come from the annihilation of craving ? " ; to him Sakka, asked the question, answered truthfully,

1197. whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha,

1198. Who asked Brahmā before the assembly in the Sudhamma hall, " Have you even now, sir, that view which formerly was yours ? Do you see the radiance in the Brahmā world passing away ? "

1199. To him Brahmā, asked the question, answered truthfully, " I have not, sir, that view which formerly was mine.

1200. I see the radiance in the Brahmā world passing away. How should I say today ' I am permanent, eternal '."

1201. Whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.

1202. Who by release has attained the peak of great Mt. Neru,

the wood of Pubbavideha, and the men who sleep on the ground,

1203. whatever bhikkhu, disciple of the Buddha, knows this, having assailed such a bhikkhu you will come to grief, Kaṇha.

1204. Truly a fire does not think, " I shall burn the fool ", but the fool is burned having assailed that burning fire.

1205. Even so, Māra, having assailed the Tathāgata you will burn yourself, like a fool touching fire.

1206. Having assailed the Tathāgata Māra acquired demerit. Do you think, evil one, " My evil is not maturing "?

1207. Evil is heaped up for you for a long time, as you do it, end-maker. Keep away from the Buddha, Māra ; place no hope in bhikkhus.

1208. So the bhikkhu censured Māra in the Bhesakaḷā grove. Then that yakkha, dejected, vanished on the spot.

Vaṅgīsa

1209. When I have really gone forth from the house to the houseless state, these reckless thoughts from Kaṇha come upon me.

1210. Great princes, great archers, trained, with firm bows, 1,000 steadfast men, might surround (me) completely.

1211. Even if so many more women come, they will not cause me to tremble. I am well-established in the doctrine.

1212. Once only I heard from the Buddha, the kinsman of the sun, of this way leading to quenching. My mind was attached thereto.

1213. Evil one, if you assail me as I live thus, so shall I treat you, death. You will not see my way.

1214. Giving up liking and disliking entirely, and thought connected with the householder's life, one should not crave for anything. For he is a bhikkhu who is without craving, having no craving.

1215. Whatever there is here connected with form (inhabiting) the earth and sky, plunged into the world, all that is impermanent and is decaying. Understanding thus, the wise wander about.

1216. In the bases of rebirth people are bound to what is seen, and heard, and touched, and thought. Being unmoved, drive away desire for this world, for they call him a sage who does not cling to this world.

1217. Then intent upon the sixty, full of reflections, they have entered into unrighteousness because of being ordinary individuals. But that bhikkhu would not have gone to a sectarian party, how much less grasped at what is wicked.

1218. Worthy, concentrated for a long time, not deceitful, zealous, not envious, the sage has attained to the peaceful state. Conditionally quenched he awaits his time.

1219. Abandon conceit completely, Gotama, and abandon the whole path to conceit; infatuated with the path to conceit, for a long time you have been repentant.

1220. Soiled by disparaging, struck down by conceit, people fall

into hell. People struck down by conceit grieve for a long time when reborn in hell.

1221. For never does a bhikkhu grieve who is a conqueror because of the way, having entered upon it properly. He experiences fame and happiness; rightly they call him "seer of the doctrine".

1222. Therefore (be) without barrenness of mind in this world, full of exertion, pure, having abandoned the hindrances, and having abandoned all conceit, making an end by wisdom, having become calm.

1223. I burn with desire for sensual pleasures, my mind is on fire. In pity, Gotama, tell me a good extinguisher.

1224A. Your mind is on fire because of perversion of perception. Avoid pleasant outward appearance, accompanied by desire.

1224B. See the constituent elements as other, as pain, not as self; quench the great desire, do not burn again and again.

1225. Devote the mind, intent and well-concentrated, to contemplation of the unpleasant. Let your mindfulness be concerned with the body; be full of disgust with the world,

1226. and develop the signless, cast out the latent tendency to conceit. Then by the full understanding of conceit you will wander calm.

1227. That word only should one speak by which one would not torment oneself nor harm others. That word indeed is well-spoken.

1228. One should speak only pleasant words, which are welcomed. What one speaks without bringing evils to others is pleasant.

1229. Truth truly is the undying word; this is the eternal law. In truth, the good say, are the goal and the doctrine grounded.

1230. The sure word which the Buddha speaks for the attainment of quenching, for the putting of an end to pain, is indeed the best of words.

1231. Of profound wisdom, prudent, skilled in the right and wrong ways, Sāriputta of great wisdom teaches the doctrine to the bhikkhus.

1232. He teaches in brief, he speaks at length. His voice is like the sound of the maina-bird; he produces quick-wittedness.

1233. Hearing his sweet voice as he teaches it with a sound

which is lovely, pleasant to hear, and delightful, the bhikkhus give ear with happy minds, joyful.

1234. Today on the fifteenth day 500 bhikkhus have assembled together for complete purity, seers, cutters of bonds and fetters, unafflicted, with renewed existence annihilated.

1235. As a wheel-turning king surrounded by his ministers goes all around this sea-girt earth,

1236. even so disciples, with triple knowledge, having left death behind, attend upon the victor in battle, the unsurpassed caravan-leader.

1237. All are sons of the blessed one; there is no chaff here. I pay homage to the destroyer of the dart of craving, the kinsman of the sun.

1238. Over 1,000 bhikkhus attend upon the well-farer as he teaches the faultless doctrine, quenching where there is no fear from any quarter.

1239. They hear the spotless doctrine taught by the fully-enlightened one. Truly the enlightened one shines revered by the Order of bhikkhus.

1240. You have the name "elephant", blessed one; you are the best seer of seers. Having become like a great cloud you rain upon your disciples.

1241. Going forth from his daytime-resting-place, from desire to see the teacher, the disciple Vaṅgīsa pays homage to your feet, great hero.

1242. Overcoming Māra's devious ways and paths, he wanders, having broken up his barrenness of mind. See him producing release from bonds, quite unattached, dividing (the doctrine) into its parts.

1243. For he has shown a manifold way to cross the flood, and since the undying has been shown, seers of the doctrine stand immovable.

1244. Light-maker, penetrating, he has seen the overcoming of all the stand-points. Knowing and experiencing it, he taught the best to the five.

1245. When the doctrine has been well-taught in this way, what indolence is there in those who know the doctrine? Therefore one should receive training in the blessed one's teaching, always revering.

1246. The elder who was enlightened in succession to the Buddha, Koṇḍañña strong in energy, is repeatedly the gainer of abidings in happiness and seclusions.

1247. What is to be obtained by a disciple doing the teaching of the teacher, all this has been obtained by him, vigilant, training himself.

1248. With great power and triple knowledge, skilled in knowledge of other people's thoughts, Koṇḍañña the heir of the Buddha pays homage to the teacher's feet.

1249. Disciples, with triple knowledge, having left death behind, attend upon the sage who has reached the far shore of pain, as he sits upon the mountain side.

1250. Moggallāna, who has great supernormal powers, scrutinizes with his mind, seeking in them a mind which is completely released, without basis for rebirth.

1251. So they attend upon Gotama the sage, who is possessed of all attributes, having reached the far shore of pain, possessed of many qualities.

1252. As when the clouds have gone, the moon shines in the sky, like the spotless sun, even so, Aṅgīrasa, do you outshine the whole world by your fame, great sage.

1253. Drunk with skill in composing poetry, formerly we wandered from village to village, from city to city. Then we saw the enlightened one who had reached the far shore of all phenomena.

1254. That sage who has reached the far shore of pain taught me the doctrine. Hearing the doctrine we believed; faith arose in us.

1255. Hearing his utterance, and learning of the elements of existence, the sense-bases, and the elements, I went forth into the houseless state.

1256. Truly Tathāgatas come into existence for the sake of the many men and women who do their teaching.

1257. Truly the sage attained enlightenment for the sake of those bhikkhus and bhikkhunīs who are seers of what is subject to unchangeable rule.

1258. The four noble truths are well-taught by the one with vision, the Buddha, kinsman of the sun, from sympathy for living creatures:

1259. Pain, the uprising of pain, and the overcoming of pain, the noble eight-fold way leading to the quiescence of pain.

1260. Thus these have been uttered in this way; they have been seen by me just as they are. I have obtained the true goal; the Buddha's teaching has been done.

1261. Truly was this welcome for me, for me in the presence of the Buddha. Among the things shared out (among men) I obtained the best.

1262. I have obtained perfection of supernormal knowledge; I am purified in respect of the ear-element; I have the triple knowledge and I possess supernormal powers; I am skilled in the knowledge of other people's thoughts.

1263. I ask the teacher who has perfect wisdom, who is the cutter-off of uncertainties in the world of phenomena, "Has a bhikkhu died at Aggāḷava, well-known, famous, with self completely quenched?"

1264. The name Nigrodhakappa was given to that brahman by you, blessed one. Longing for release, putting forth energy, he wandered about revering you, seer of what is firm by nature.

1265. Sakka, one of all-round vision, we all wish to know of that disciple. Our ears are ready to hear; you are indeed the teacher, you are unsurpassed.

1266. Cut away our uncertainty, tell me this; tell us, one of great wisdom, that he is completely quenched; speak in the very midst of us, one of all-round vision, like Sakka the thousand-eyed one in the midst of the devas.

1267. Whatever ties are here, ways to delusion, taking the side of ignorance, bases of uncertainty, they do not exist when they reach the Tathāgata, for that eye is supreme among men.

1268. For if no man were ever to disperse defilements, as the wind disperses a mass of clouds, the whole world, enveloped, would be darkness indeed. Even illustrious men would not gleam.

1269. But wise men are light-makers; therefore, wise one, I think that you are so. We have come to one who sees by insight and knows. Reveal Kappa('s fate) to us in the assemblies.

1270. Quickly send forth your beautiful voice, beautiful one, like a goose stretching out its neck, honking gently, with

rounded voice well-modulated. Upright, we all listen to you.

1271. I shall make the one who has eliminated birth and death, having restrained all, being purified, speak about the doctrine; for among the ordinary invididuals there is no-one who acts according to his desires, but among the Tathāgatas there is one who acts with a set purpose.

1272. Your full explanation is accepted, for you have perfect wisdom; this last salutation is proffered. Since you know, do not delude us, one of superior wisdom.

1273. Knowing the noble doctrine from top to bottom, do not delude us, since you know, one of perfect energy. I long for your voice as one longs for water when burned by heat in summer; rain on our ears.

1274. Surely the useful virtuous life that Kappāyana lived was not in vain? Did he gain quenching (with grasping), or was he without any grasping remaining, as one who is completely released? Let us hear it.

1275. " He has cut off craving for name-and-form in this world, the stream of craving which has been latent in him. He has passed beyond all birth and death"; so spoke the blessed one, the best of the five.

1276. Hearing your voice, best of the sages, I believe. Truly my question was not in vain; the brahman did not deceive me.

1277. As he spoke, so he acted. He was the Buddha's disciple. He cut the strong stretched-out net of deceitful death.

1278. Kappiya saw the beginning of grasping, blessed one. Kappāyana has truly passed beyond the realm of death, which is very hard to cross.

1279. I pay homage to you as deva of devas; best of men, I pay homage to your son, who is following your example, a great hero, an elephant, true son of an elephant.

1. There is no obvious reason why this verse should come first in Thag. If the arrangement of verses is purely fortuitous (§ 9), the association of ideas might have been expected to lead to a collocation with 51–54, which have much in common with 1.

The verse consists of three even *Aupacchandasaka* pādas, with pāda *b śloka*.

Cty: *devā ti, ayaṃ deva-saddo.* The division into *sammuti-devā, upapatti-devā*, and *visuddhi-devā* is mentioned, and the cty continues: "*viddhe vigata-valāhake deve*" *ti* (M ii 34 etc.) *ādisu ākāse.* "*devo ca kālena kālaṃ na sammā dhāraṃ anupavecchati*" *ti* (A i 160 etc.) *ādisu meghe pajjunne vā. idhāpi meghe pajjune vā daṭṭhabbo.* It is impossible to tell how far the physical explanation of physical phenomena was accepted by the authors of Thag. or even by Dhammapāla. Rain is attributed to *deva* in 1 51–54 189 325–29 524 531 (*devarājā*) 1137, and the cty glosses *deva* as *megha* in each case except on 531, where it explains *Pajjunno devarājāpi.* In view of such statements as *Sakko vuṭṭhiṃ vāresi* (J v 193), it might have been expected that the cty would explain *devarājā* as *Sakka* (for the comparable identification in Skt of the rain-god with Indra see MW *s.v. parjanya*). PED (*s.v. deva*) states that *deva* means the sky, "but *only* in its rainy aspect", and compares Jupiter Pluvius. With *devo galagalāyati* (189) we may compare Jupiter tonat. The quotation of A i 160 by the cty (see above) would seem to show that the word is also used in a non-rainy context. The translation "sky(-deva)" is intended to reflect the uncertainty about the precise significance of the word. See also the note on *megha* in 111.

Besides the literal interpretation of *kuṭikā* (*idhāpi tiṇādīhi chādane yeva daṭṭhabbo*) the cty gives a metaphorical one: *kuṭikā ti, atta-bhāvo.* It explains: *atta-bhāvo hi kaṭṭhādīni paṭicca labbhamānā geha-sāmikā kuṭikā viya aṭṭhi-ādi-saññite paṭhavī-dhātu-ādike phassādike ca paṭicca labbhamāno kuṭikā ti vutto, citta-makkaṭassa nivāsa-bhāvato ca.* No such metaphorical meaning is given for 51–54, although it would be equally applicable, but it is given for 57 125 and in the explanation of Sarabhaṅga's verses (see the note on 488). A similar gloss is given for *gahakāni* in the cty on 183: *atta-bhāva-gehāni.*

2. Cty: *manta-bhāṇī ti, mantā vuccati paññā; tāya upaparikkhitvā bhaṇatī ti, manta-bhāṇī; kāla-vādī-ādi-bhāvaṃ avissajjento yeva bhaṇatī ti attho. manta-bhaṇa-vasena vā bhaṇatī ti, manta-bhāṇī; dubbhāsitato vinā attano sāsana-vasena caturaṅga-samannāgataṃ subhāsitaṃ yeva bhaṇatī ti attho. jāti-ādi-vasena attano anukkaṃsanato na uddhato ti, anuddhato, atha vā catunnaṃ vacī-duccaritānaṃ appavattiyā parimita-bhāṇitāya manta-bhāṇī; tividha-duccarita-nimittaṃ uppajjanakassa uddhaccassa abhāvato anuddhato.* See Brough's notes (G. Dh, pp. 249, 280).

Although Mrs. Rhys Davids translates *dhamma* as " norm " in nearly all contexts, and Ñāṇamoli states (1960, p. 331) that " idea " or " ideal " can be used to render *dhamma* in almost all instances, nevertheless in view of the many different shades of meaning of the word it seems best to attempt to find a different English word to translate each usage. This is a difficult task, and I am far from certain that I have in each case selected the correct meaning. For a detailed examination of the meanings of *dhamma* see Conze (pp. 92–106).

I have in general adopted the following translations :

(*a*) " characteristic " or " nature " for the sense of moral quality. It occurs frequently with *pāpaka* or *kusala* (e.g. 83 900 929–30), or at the end of compounds (e.g. 130 553 662)

(*b*) " phenomena " for the sense of visible things, as in the expression *diṭṭhe dhamme* (1263) " in the seen thing, in the world of phenomena ". I keep the same translation for the extended use in the sense of the constituent parts of the world of phenomena (see the notes on 10 66 678)

(*c*) " mental objects " for the field of activity of the mind (e.g. 644 735)

(*d*) " doctrine " for the sense of the Buddha's teaching (e.g. 11 24 91) and " teachings " for this when used in the plural (e.g. 1024)

(*e*) " righteousness " for the proper characteristic of a king (e.g. 303–4 666)

(*f*) " rule " for the less specialized aspect of (*e*) (e.g. 552)

(*g*) " truth " for another aspect of (*e*) (e.g. 536)

(*h*) " acts of righteousness " for (*e*) when used in the plural (e.g. 305)

(*i*) " (good) things " (e.g. 9 385 1261)

Lüders (p. 143.3) quoted *pattaṃ* as a possible example of Pāli *-aṃ* < Skt *-āni*, and the plural certainly makes better sense here and in 1006–7. The BHS parallels to this pāda are unfortunately not conclusive: *patrāṇīva hi mārutaḥ* Uv. 4.28, *druma-patraṃ yathānilaḥ* Uv. 28.8. In 528 *pattaṃ pahāya* makes better sense if *pattaṃ* is taken as a plural, and in 1265 the combination of a plural *samavaṭṭhitā* with an apparently singular *sotaṃ* suggests that the latter is in fact a plural form in *-aṃ*. For the suggestion that in 1273 *sutaṃ* is *m.c.* for *sotaṃ* and is also a plural form in *-aṃ* see the note on 1273. For Pāli *-aṃ* < Skt *-ān* see the note on 83.

3. Cty: *tathāgatānan ti, tathā-āgamanādi-aṭṭhehi tathāgatānaṃ* and besides amplifying this the cty refers to UdA 133 and ItA i 117–39. Similar explanations are given at MA i 45 *ff*. E. J. Thomas examined these etymologies (BSOS VIII, pp. 781–88), and more recent discussions have been listed by Jones (i 1,3). Although Thomas suggested that the word might be of non-Aryan origin, there seems to be no good reason for doubting that this epithet of an arahat was in origin parallel to *sugata* (see the note on 185). Just as that means " one who has gone to a good *gati* ", so *tathāgata* means " one who has gone to that sort of *gati* " using the demonstrative adverb in the same way as the adjective *tādi* " one who is of that special sort " = an arahat (see the note on 41).

For *aggī m.c.* see § 47(*a*).

Cty: *ñāṇa-maya-ālokaṃ dentī ti, ālokadā, paññāmayam eva cakkhuṃ dadantī ti cakkhudā.* D iii 219 lists three types of *cakkhu*: *maṃsa-, dibba-,* and *paññā-*, to which Nd2 133 *ff* adds *Buddha-* and *samanta-*.

The inclusion of the word *kaṅkhā* in the verse is undoubtedly a reference to Revata's nickname (§ 6(*c*)).

4. Cty: *dhiti-sampannatāya dhīrā*, i.e. the cty takes *dhīra* to mean "firm" here, although in 500 it is glossed: *sapañño*, and in 665: *paṇḍitā*.

The most common meaning of *attha* in Thag is "aim, goal" as here. Other meanings found are: (*a*) "gain, profit" (e.g. 292 294 742), cf. *niratthaka* "profitless" (569 741)
(*b*) "worldly wisdom" (*atthavā* 740, glossed *buddhimā*)
(*c*) "meaning" (e.g. 374 1028)
(*d*) "sake" (e.g. 240 340)
(*e*) "interests, advantage" (e.g. 443 474)
(*f*) "need" (e.g. 407)
(*g*) "thing" (often untranslatable, usually with verbs of asking or saying, e.g. 338 483 630 866)
(*h*) "matter" (e.g. 501).

5–8. These verses are presumably together because of their similarity of structure and metre (§ 8(*a*)).

For *vijitāvī m.c.* see § 48(*d*).

5. There is a pun upon the meaning of the name Dabba (§ 6(*a*)), and in pāda *b dabba* should be printed with lower-case *d-* (cf. the pun upon Vīra and *vīra* in 8).

Cty: *parinibbuto ti, dve parinibbānāni: kilesa-parinibbānañ ca yā sa-upādi-sesa-nibbāna-dhātu, khandha-parinibbānañ ca yā anupādi-sesa-nibbāna-dhātu; tesu idha kilesa-parinibbānaṃ adhippetaṃ. tasmā pahātabba-dhammānaṃ maggena sabbaso pahīnattā kilesa-parinibbānena parinibbuto ti attho.* Mrs. Rhys Davids seems not to have fully understood the meaning of *parinibbuta*, for although she quotes the cty in full (Breth., p. 11.3) she nevertheless, when commenting on *nibbānaṃ gacchāmi* in 138, writes (Breth., p. 117.3) "since the thera is an arahat, (*nibbāna*) can only refer to his *parinibbāna*, the complete extinction of his life spatially figured". Similarly, on 364, she states (Breth., p. 202.1) "Is perfected (*parinibbāti*), in the sense of rounded off, complete, i.e. attained life's climax and end". She subsequently modified her view, however, and added in the Appendix on 672 (Breth., p. 417) "*parinibbanti* need not necessarily refer to the death of the righteous". The cty, however, makes it clear that there is virtually no difference between the meanings of *nibbānaṃ* and *parinibbānaṃ*, and although *nibbāyissaṃ* in 162 is glossed *parinibbāyissaṃ* and *nibbāyissaṃ* in 919 *parinibbayissāmi*, *parinibbissati* in 369 is glossed *nibbāyissati*. E. J. Thomas (1951, p. 121.4) drew attention to Kuhn's (?) view that the difference between

nibbāna and *parinibbāna* is a grammatical one, *pari-* converting a verb from the expression of a state to the expression of the achievement of an action. Such a distinction is difficult to make in translation, and I therefore translate both *nibbāna* and *parinibbāna* as " quenching " (for this see the note on 32). For the distinction between *sa-upādi-sesa-nibbāna-dhātu* and *anupādi-sesa-nibbāna-dhātu* see the note on 1274.

6. *Bhikkhu* is left untranslated since none of the customary translations (" almsman, monk, priest, mendicant ") is entirely free from non-Buddhist undertones. Etymologically the word means " beggar ", but as Dh 266 makes clear (*na tena bhikkhu hoti yāvatā bhikkhate pare*) a man is not a *bhikkhu* simply because he begs.

For *kāyagatāsatiṃ m.c.* see § 46(*d*). The compound occurs again in 468, where Be and Se read *kāyagataṃ satiṃ*.

For *upāgā m.c.* see § 49(*d*).

For *dhitimā m.c.* see § 46 (*d*).

For other examples of verses giving the reason for a nick-name see § 6(*c*).

7. There is a redundant syllable in pāda *a* (§ 29(*c*)), but the metre can be improved by reading *maccu-rāja*[*ssa*]*-senaṃ* (§ 45).

8. There is a pun upon the meaning of the name Vīra (§ 6(*a*)) (cf. the pun upon Dabba and *dabba* in 5).

9. Pāda *a* has only seven syllables (§ 38), and the *v.ll.* mentioned in O's *f.n.* probably represent attempts to correct the metre. Be reads *adurāgataṃ* for *nāpagataṃ* (cf. Thīg 337), but the apparent incongruity of *nāpagataṃ* is probably a guarantee of its correctness. I suggest that the parallelism is between *āgata* and *nāpagata*, not between *su-* and *adur-*. If this is so, then *so* is for *so* (cf. 632). Since *so* cannot be neuter, this must be a " mistranslation " of an Eastern *se* = *taṃ* (see Geiger (1916, § 105.2)).

There is resolution of the first syllable in pāda *b* (§ 36). I was wrong to suggest (App. I, p. 223) the adoption of the normalized form *nedaṃ*.

Cty: *saṃvibhattesu dhammesū ti, ñeyya-dhammesu samatha-dhammesu vā; nānā-titthiyehi pakati-ādi-vasena sammā-sambuddhehi dukkhādi-vasena saṃvibhajitvā vutta-dhammesu. yaṃ seṭṭhaṃ tad upāgamin ti, yaṃ tattha seṭṭhaṃ taṃ catu-sacca-dhammaṃ tassa vā bodhakaṃ sāsana-dhammaṃ upāgamiṃ. " ayaṃ dhammo, ayaṃ vinayo " ti upagañchiṃ. sammāsambuddhehi eva vā kusalādi-vasena khandhādi-vasena yathā-sabhāvato saṃvibhattesu sabhāva-dhammesu yaṃ tattha seṭṭhaṃ uttamaṃ pavaraṃ, taṃ magga-phala-nibbāna-dhammaṃ upāgamiṃ.* The cty on 885 states: *saṃvibhattesu dhammesū ti, sāvajjanāvajjādi-vasena pakārato vibhattesu dhammesu. yaṃ seṭṭhaṃ pasatthaṃ uttamaṃ pavaraṃ nibbānaṃ.* Cf. also *virāgo seṭṭho dhammānaṃ* Dh 273. The verse recurs at M ii 105, where *paṭibhattesu* is read, *paṭihantesu*, *suvibhattesu*, and *savibhattesu*

being quoted as *v.ll.* MA iii 343 explains: *savibhattesu dhammesū ti, ahaṃ satthā ti evaṃ loke uppannehi ye dhammā savibhattā tesu dhammesu yaṃ seṭṭhaṃ nibbānaṃ tad eva ahaṃ upagamaṃ.* The difference between these explanations does not seem to be as great as Miss Horner states (MLS ii 291.10).

10. Cty: *vihari ti, visesato ahariṃ apahariṃ apanesiṃ.* This meaning is not found in PED, although attested in Skt (MW).

For *viharī m.c.* see § 47(*a*). The first person singular form *vihariṃ* which the cty seems to understand would do equally well, but the sense of the verse does not require the first person. The presence of *jaññā* in pāda *d* suggests that an optative would be more appropriate, and we should perhaps read *vihare*.

There is resolution of the first syllable in pāda *a* (§ 26(*d*)).

For *anūpalitto m.c.* see § 47(*a*), and cf. Sn 211.

Pāda *b* is one syllable short (§ 26(*d*)), except in Ke which reads *santusito* for *samito*. I would suggest that ⟨*sa*⟩ be restored before *samito* (§ 44), in which position it could easily have dropped out by haplography (cf. the note on 739). If *sa* is taken as the pronoun, then the relative clause can be taken as ending with *vedagū*; alternatively *sa* could be the equivalent of the Skt particle *sma*. For a discussion of the derivatives of *sma* in Thag see the note on 225.

Cty: *idhā ti, imasmiṃ loke attabhāve vā. huran ti, parasmiṃ anāgate attabhāve vā. idhā ti vā ajjhattikesu āyatanesu. huran ti, bāhiresu.* PED states that *huraṃ* is of uncertain origin, but there seems to be no good reason for rejecting Morris's suggestion (1884, p. 103) that the word is to be connected with Skt *huruk* (= *hiruk*). The explanation *bāhira* given by the cty is of great interest, since the meaning " outside " is assured for AMg *huratthā* by its contrast with *anto* in Kalpasūtra II, 4–7. For *hurāhuraṃ* see the note on 399.

It is not clear whether the final syllable of *vedagū* is lengthened *m.c.* or not. It is possible that in 711 *-gū* is lengthened to avoid the opening ×⏑⏑⏑ (see the note on 288), but there is no reason for lengthening in 1171. Similarly *-ññū* in 583 might be *m.c.* to avoid the opening ––⏑– (see the note on 90), but it also occurs in 722 and 1028 (twice) where there is no reason for lengthening. One might assume that *-gū* and *-ññū* retain the metrical length of *-go* and *-ñño* of which they are the equivalents, were it not for the fact that *-gu* occurs in 66 and *-ññu* occurs in 243, where there is no reasoning for shortening *m.c.*

The various derivatives of *lip-* are found with either the locative or the instrumental case in Thag. I have usually translated uses with the instrumental (e.g. 700–1) " defiled by " and with the locative (e.g. 665 1216) " cling to ". For uses with both cases see the notes on 1089 and 1180. There is in fact probably no real difference between the two usages.

Cty: *sabbesu ārammaṇesu dhammesu taṇhā-diṭṭhi-lepa-vasena na upalitto.* This use of *dhamma* seems to be a development of the meaning

"world of phenomena" (see the note on 2), cf. *loka-dhammā* "material things" as opposed to *lokuttarā dhammā* "things sublime" (see the note on 295). At times *dhamma* seems to be used almost in the sense of *khandha*, as in 66, or of *saṅkhāra*, as in 678 in conjunction with 676–77, and we may compare *saṅkhāre nopalippati* 1180 with *dhammesu anupalitto* here.

11. Cty: *padaṃ santaṃ, nibbānaṃ*.

I have regarded *Buddha* as a title, and left it untranslated, although I translate (*sammā-*)*sambuddha* as a past participle "(fully-)enlightened". For the possible use of *buddha* as a follower of the Buddha see the note on 1205.

I have adopted the translation "constituent elements" for *saṅkhārā*.

12. This verse probably follows 11 because both authors have the name Gavaccha (§ 8(*b*)).

CPD lists *atthiya* only *ifc*, but the cty explains *yadatthiyan ti, atthato anapetaṃ, atthiyaṃ; yena atthiyaṃ, yad atthiyaṃ*, so CPD would seem to be incorrect. I think *yad* should be separated from *atthiyaṃ*, both here and in 1274.

For *satīmā m.c.* see § 46(*a*).

For *bhojana*[*ṃ*] *m.c.* see § 43(*b*). O quotes the *v.l. bhojana*.

13. The question arises why this verse is not with 113, since both verses are ascribed to a Vanavacchathera and have identical pādas *d* (§ 9). The verse recurs at 1063, where *vāri-sītā* replaces *sīta-vārī*.

Cty: *sucindharā ti, suci-suddha-bhūmi-bhāgatāya suddha-citrānaṃ vā ariyānaṃ nivāsana-ṭṭhānatāya sucindharā; gāthā-sukh'atthaṃ hi sānunasikaṃ katvā niddeso. sītaṃ-vārī-sucindarā ti vā pāṭho: sīta-suci-vāri-pūra-sītala-vimala-salilāsaya-vaṇṇo ti attho*. If the meaning is "supporting the pure", then *-ṃ-* is probably not *m.c.*, but the compound is a *tatpuruṣa* with the first member in the accusative case. If we are to take *dhara* in the sense of *bhūmi*, a meaning not listed in PED but attested for Skt (MW), then *-ṃ-* is *m.c.*, as it is also if we follow the cty's third suggestion and punctuate *sīta-vārī-sucindharā*. I would suggest, however, that the original reading was *suci-dhārā* "having pure streams" (for this cadence see § 35(*d*)), and later normalization produced the reading *sucin-dharā* (§§ 46(*f*) and 48(*c*)). I have translated on this assumption.

Cty: *inda-gopaka-sañchannā ti, inda-gopaka-nāmakehi pavāḷa-vaṇṇehi ratta-kimīhi sañchāditā. pāvusa-kāla-vasena evam āha. keci pana inda-gopaka-nāmāni ratta-tiṇāni ti vadanti* (cf. JA iv 258, quoted by Woodward (i 62.9)). *apare kaṇikāra-rukkhā ti*. There is in Skt (lex.) *go-pālaka* "a kind of worm or fly found on dung-heaps" (MW), no doubt so-called from its habit of following cattle about. There is in Pkt (Deśī-nāmamālā 2.98) *goāliā* (= *prāvṛṣi kīṭa-viśeṣaḥ*) "a kind of insect found in the rainy season". Hemacandra (Triṣaṣṭiśalākāpuruṣacaritra X.8.439) uses the word *tṛṇa-gopālikā* where other Jain sources (e.g. Bhagavatī sūtra XV.1) have *hallā* ("a kind of insect"). Dr. Johnson says "it must

be some sort of grass insect" (VI. 220.183). The reference to *inda-gopaka-vaṇṇābha* at J vi 500 is not conclusive, since either a red insect or red grass would be appropriate, but the comparison of a red hut with an *inda-gopaka* at Vin iii 42 is more indicative of an insect of the lady-bird type, since both the colour and the shape suit. See Miss Horner's note (BD i 65.1).

14. This verse probably follows 13 because Sivaka was Vanavaccha's novice attendant (§ 8(*b*)).

I translate *upajjhāya* as "preceptor", *ācariya* as "instructor", and *satthar-* as "teacher". Although Geiger (1912, p. 31.4) stated that there was no difference between the first two, this view was corrected by Mendis (p. 304). The relationship between the *upajjhāya* and the *saddhi-vihārin* is described at Vin i 44 *ff* [IBH].

There is resolution of the sixth syllable in pāda *a* (§ 36). Be and Se read *avaca* (cf. Thīg 109), but this is almost certainly a later normalization and I was wrong to suggest the adoption of this reading (App. I, p. 223).

The cty includes *gacchāma* in the lemma and in the explanation in place of *gacchāmi* in pāda *b*; Be and Se read *gacchāma*, and this reading should probably be adopted on the assumption that *gacchāmi* came into the text because it occurs in pāda *c*. The introductory story includes the word *gamissāmi*, which makes it likely that *gacchāmi* in pāda *c* is to be taken as a future, cf. Berger (p. 25) and Alsdorf (1962, p. 11). Geiger would seem to be wrong in taking (1916, § 65) this type of future as a syncopated form. Cf. *nigacchasi* 25 1189 *ff*.

Cty: *semānako pi gacchāmi, gelaññena ṭhāna-nisajjāgamanesu asamatthatāya sayāno pi iminā sayitākārena sari-sappo viya parisappanto*, and the introductory story tells how he did in fact go to the forest. The reference, however, to the mind going to the forest, and the statement that there is nothing to hold back those who know seem rather to hint that we have here an example of the attainment of a *manomaya kāya* (cf. 901), which has been misunderstood by the cty (§ 16).

15. Cty: *uttari bhāvaye, uttariṃ bhāveyya, anāgāmi-magg' ādhigamanato ca upariṃ bhāveyya, agga-maggādhigamana-vasena vaddheyya*. SA i 24 (on S i 3) explains *uttariṃ atirekaṃ visesaṃ bhāvento*. Despite the cty on Dh 370, Fausbøll translated "quinque (sensus) removeat", which possibly explains Max Müller's "rise above the five" and Radhakrishnan's "master (rise above) the five". Morris pointed out (1887, p. 116) that the phrase means "to cultivate especially" (cf. *cittaṃ uttariṃ abhāvitaṃ* D iii 258–9), and PED follows him, as do other translators, more or less.

It is debatable whether in pāda *b* we should read *c'* or *v'*, and if the latter whether to interpret it as the equivalent of *eva* or as *v-* evolved before *uttari*. Dh 370 agrees with Thag in reading *c'*, but ThagA reads *v'* in the lemma, and DhA iv 109 reads *vuttari* in the text and lemma, and

uttariṃ in the explanation; Netti 170 reads *vuttari* in both the quotation and the explanation; S I 3 reads *vuttari*, and SA i 24 prints *-v-uttari* in the lemma; PED refers to *vuttari* s.v. *uttari*, but subsequently explains *vuttari* as *-v-uttari*. G. Dh 78 shows no trace of either *c'* or *v'*, which probably means that we are to read *v-* and take it as a purely Pāli phenomenon, evolved before *uttari*.

The cty explains that the five to be cut are the *apāy'upapatti-nibbattanakāni pañc' orambhāgiyāni saṃyojanāni*; the five to be abandoned are the *upari-devalok'upapatti-hetu-bhūtāni pañc' uddhambhāgiya-saṃyojanāni*; the five to be developed are *saddhādīni pañc' indriyāni* (i.e. *saddh', viriy', sat', samādh', paññ' indriya*); and the five attachments (*saṅgā*) are *rāga, dosa, moha, māna, and diṭṭhi*. It is probably the mention of *saṅga* which provides the link between this verse and 14 (§ 8).

Cty: *ogha-tiṇṇo, kāma-bhava-diṭṭhi-avijj'oghe taritvā tesaṃ pāra-bhūte nibbāne ṭhito.*

16. The cty explains that *ājañña* is three-fold: *usabhājañño assājañño hatthi-ājañño*, of which only the bull is used for ploughing. Two explanations are given for *sikhā*: *siṅga* or *kakudha*. The alternative explanations suggest that the application of *sikhin* to a bull was thought unusual, and certainly the reference to a bull in this simile seems rather inappropriate. These difficulties disappear if the thoroughbred is assumed to be a horse, and if *naṅgala* is taken to mean "tail" not "plough". This meaning could have come about in one of two ways: since Skt (lex.) *nāṅgulī* and *nāṅgalī* both mean "penis" (MW), it is not impossible that Pāli *naṅgala* meant at one time both "tail" and "plough", and it was only later that the meanings were distinguished (see Ammer (pp. 128–29)). Alternatively we can suppose that at some stage in the tradition the *u-mātra* of *naṅgula* was lost. Alsdorf has shown (1962a, p. 11 and 1962b, p. 134) that in Jain texts certain readings, although occurring in all MSS and cties, are incorrect and can be proved to go back to one MS in which a copying mistake had been made. There seems to be no reason for doubting that this could have happened in Buddhist texts too (cf. the notes on 102 123 511 639 868). A further, although somewhat negative, piece of evidence can perhaps be put forward in favour of the belief that this verse originally contained the word *naṅgula*. Verse 17 which follows, and which seems to have no connection with 16, has an almost identical counterpart in 101. In 101, however, occurs the word *mukha-naṅgalī*, and it may be thought likely that if there had been a mention of a plough in 16 the version of the verse about the great boar which also contained a reference to a plough would have been placed next to it.

PED leaves the derivation of *kasira* uncertain. Since the BHS forms are *kisara* and *kiśara*, it is probable that the original form of the word was **kṛśra-*, i.e. the suffix *-ra-* added to the root *kṛś-*. If this is so, then both the Pāli and the BHS forms show a (different) *svarabhakti* vowel, and we should scan *kas'ra* (§ 51). Alternatively, pādas *ce* could be regarded as having resolution of the sixth syllable.

17. This verse closely resembles 101, and might have been expected to be in company with it (§ 9).

For *middhī* see the note on 74.

18. The cty relates how this verse was uttered by a *devatā*, but afterwards (*thero*) *tam eva gātham udāna-vasena abhāsi* (§ 2).

Cty: *pahīyati, pajahissati*, but *pahīyati* is unlikely to be anything other than passive. O (*f.n.*) suggests reading *pahassati*, and Be reads *pahissati* (not *pahassati* as I stated in App. I, p. 224). Woodward records (i 75.6) the *v.l. pajahati*. If we read *pahīyati* as a *lectio difficilior*, we must either assume that it is a passive form used as a middle (cf. *ādiyati* used as the middle of *ādāti*), or that the original reading was *kāma-rāgo se* (= *tasya*). When *se* was "translated" to *so*, it was assumed to be the subject of the sentence, and *kāma-rāgo* was accordingly changed to the accusative.

For *aṭṭhi-saññā* see the notes by Mrs. Rhys Davids (Breth., p. 23.2) and Jones (iii 59.3).

19. Since this verse would be more effective if the same verb appeared in each pāda, it may be suspected that the original version had *namenti* in pāda *a* and *namayanti* in pāda *d*. For *nam-* used of the self, cf. 29. Uv. 17.10 agrees with the Pāli in having *damayanti* in pāda *d*, but reads *udakena nijanti nejakā* in pāda *a*. This seems incongruous, and presumably arose from a mistranslation from a dialect where *-y-* and *-j-* both became *-y-*.

20. For *nikantī m.c.* see § 46(*f*).

21. Pādas *bcd* are *Vaitālīya* and pāda *a śloka*.

Cty: *amatassa kovido, amate kusalo, veneyyānaṃ amata-dāne c' eva kovido. yattha bhayaṃ nāvatiṭṭhatī ti, yasmiṃ nibbāne yathā-vutta-bhayaṃ na tiṭṭhati, okāsaṃ na labhati. vajantī ti, abhaya-ṭṭhānaṃ eva gacchanti, nibbānaṃ hi abhayaṃ ṭhānaṃ nāma.* For *akuto-bhaya* as an epithet of *nibbāna* see the note on 289.

The cty separates *tena* from *maggena* in its explanation. We are therefore justified in taking *yattha . . . tena* as the equivalent of the more common *yena . . . tena*.

Cty: *maggena, aṭṭh'aṅgikena ariya-maggena.*

22. Mrs. Rhys Davids states (Breth., p. 27.2) "*mora*, a redundant foot, has crept in". As Alsdorf notes (App. II, p. 235), the metre is *āryā* and there are no redundant feet.

For *sugīvā m.c.* see § 49(*g*).

Cty: *jhāyan ti, samatha-vipassanā-jhānehi jhāyana-sīla-bhāvanānuyuttaṃ.* If *jhāyaṃ* is the accusative of a word *jhāya-*, then this would seem to be the sole occurrence of the word in Pāli, and it might be thought preferable to read *jhāyiṃ* (cf. Dh 386 etc.). Alternatively *jhāyaṃ* could be taken as a *ṇamul*-gerund. *Dhyāyam* occurs as an absolutive in Skt (Kathāsaritsāgara 22.147), and although such forms

are not quoted for Pāli by Sen or Hendriksen, they do in fact occur, e.g. *jīva-gāhaṃ ca naṃ aggahesi* S i 84, *adhipātakā tela-ppadīpesu āpāta-paripātaṃ anayaṃ āpajjanti* Ud 72, *anvesaṃ nādhigacchanti* M i 140. Brough has also pointed out the possibility of a *ṇamul*-gerund occurring in the version underlying Dh 302 (G. Dh, p. 256). Edgerton notes (BHSG § 35.4) that gerunds in *-am* in BHS tend to refer to an action contemporary with, or even subsequent to, the main action, and virtually express a purpose or result. It would therefore be possible here to translate " arouse the sleeper to meditation ".

23. For the cadence of pāda *b* see § 35(*c*). Be reads *madhupāyāsaṃ m.c.* (§ 49(*i*)), and the same shortening is found in the comparable pāda at Divy. 392.12.

For *-br-* not making position in *anubrūhayaṃ* see § 50(*a*). The reason is historical, cf. *vivekam anubṛṃhayet* Uv. 13.6, 16.14, 18.5.

Cty: *padakkhiṇaṃ, padakkhiṇa-ggāhena, Satthu ovādassa sammā-sampaṭicchanena*. We are therefore to take the word as an adverbial accusative " skilfully ", cf. *padakkhiṇa-kamma* in 38.

Cty: *khandhānaṃ, pañcannaṃ upādāna-kkhandhānaṃ*. For a detailed discussion of the *khandhā* see S iii 47 86–88. I have adopted the translation " elements of existence ".

24. There is resolution of the first syllable in pāda *a* (§ 36).

For the alternative explanations of *anuvassika* given in the cty see CPD *s.v.*

Cty: *dhamma-sudhammatan ti, dhammassa sudhamma-bhāvaṃ svākkhātataṃ ekanta-niyyānikataṃ*, literally " the good-doctrine-ness of the doctrine ".

Tisso vijjā, originally the knowledge of the three vedas as applicable to a brahman, is explained in Buddhist terms by the cty: *pubbe-nivāsa-ñāṇaṃ, dibba-cakkhu-ñāṇaṃ, āsava-kkhaya-ñāṇaṃ*. One who possesses *tisso vijjā* is called *tevijja* (cf. 112). That the original meaning was known is shown by the cty on 112: *yadi pi maṃ pubbe tiṇṇaṃ vedānaṃ pāraṃ gatattā brāhmaṇo tevijjo ti sañjānanti, taṃ pana samañña-mattaṃ vedesu vijjā-k--cassa abhāvato. idāni pana pubbe-nivāsa-ñāṇādīnaṃ tissannaṃ vijjānaṃ adhigatattā paramatthato tevijjo ahaṃ*. Other Buddhist interpretations of brahmanical terms are given in the cty on 221 (*aṭṭhaṅgika-magga-jalena suvikkhālita-kilesa-malatāya paramatthato nahātako. suvimutta-bhav'assāda-dhamma-jjhānena paramatthato sotthiyo. veda-saṅkhātena magga-ñāṇena saṃsāra-mahoghassa vedassa catu-saccassa ca pāraṃ gatattā adhigatattā ñātattā paramatthato vedagu*) and on 1170 (*sotthiyo ti, sotthiya-jātiko ; veda-sampanno ti, ñāṇa-sampanno*). The cty on 1171 correctly explains *tiṇṇaṃ vedānaṃ pāragū* as *brāhmaṇānaṃ vijjāsu nipphattiṃ gato*. See also the note on *anaṇa* in 789.

25. Cty: *phalagan ti, phalaṃ gataṃ upagataṃ agga-phala-ñāṇa-sahitan ti adhippāyo*. PED does not list the word.

For *nigacchasi* as a future see the note on 14.

26. Cty: *ādicca-bandhunō ti, ādicca-vaṃse sambhūtattā ādicco bandhu etassā ti, ādicca-bandhu bhagavā.* The cty on 417 states: *ādicca-bandhunā ti, ādicca-gottena. duvidho hi loke khattiya-vaṃso, ādicca-vaṃso soma-vaṃso ti. tattha ādicca-vaṃso Okkāka-rājā ti jānitabbaṃ, tato sañjātatāya Sākiyā ādicca-gottā ti bhagavā ādicca-bandhū.* The cty is here using *gotta* in the sense of " lineage " rather than in its technical brahmanical sense, since there is no doubt that the Buddha was a Gotama by *gotta*, cf. the cty on 91: *Gotama-gottena sammāsambuddhena*. See the note on 91. For *ādicca-gotta* cf. *ādiccā nāma gottena, Sākiyā nāma jātiyā* Sn 423 and see Brough's comment (1953, p. xv).

Cty: *nipuṇan ti, saṇhaṃ, parama-sukhumaṃ nirodha-saccaṃ catu-saccaṃ eva vā. vālaggaṃ usunā yathā ti, yathā sattadhā bhinnassa vālassa koṭiṃ susikkhito kusalo issāso usunā kaṇḍena avirajjhanto vijjheyya, evaṃ paccavyādhiṃ nipuṇaṃ ariya-saccaṃ* (see the note on 42, and cf. 1160–61).

27. Pāda *c* has nine syllables (§ 37), and although it would be possible to regularize the metre by assuming resolution of the first syllable, the form of *panudahissāmi* is suspicious, and it is probable that this is the cause of the metrical irregularity. Geiger (1916, § 155) called it " auffallend ", but did not question its correctness. It is accepted by Alsdorf (1957, p. 33) in his discussion of J vi 508 where the English edition has *padahessāmi*, explained as *dvedhā katvā purato gamissāmi*. The word is not included in the lemmata in the cty here nor on 233, which presumably means that Dhammapāla found nothing in his text which needed explanation. The cty includes the form *panudissāmi* which, I would suggest, is the original reading. We should therefore read *panud*[*ah*]*issāmi* here and in 233 (§ 45), and assume that O's reading arose from a conflation of *panudissāmi* and *padahessāmi*. Be reads *panudissāmi* here and in 233. For *-br-* not making position in *anubrūhayaṃ* see § 50(*a*).

28. The cty mentions *kacci na* as a *pāṭhantara*, and Mrs. Rhys Davids prefers this reading (Breth., p. 33.2), although as the cty states there is no difference in meaning. It could well be that this was the original reading, and the *v.l. kacci no* was introduced to avoid the opening ⏑ ⏑ ⏑ ⏑ (see the note on 61).

With *gandhaṃ vāsi* contrast the intransitive use of the verb in *yena vāti* 615, *gandho vāti* Dh 56, *sīlagandho vāti* Miln 347.

29. Be Ke Se read *bhinda*, and the cty includes *bhindan'atthaṃ ujuṃ karoti* and *bhinda, pādālehi* in its explanation, which makes it look as though the correct reading should be *bhinda*, not *chinda*.

The cty points out that *samunnamayam* can be taken as a present participle or as an imperative, with *-m-* as a sandhi consonant.

30. The cty explains *upapajjatha* as *udapādi*, and I do not understand why Mrs. Rhys Davids translates " let there arise in me ".

For *pp-* in *ppamajjituṃ* see § 42. It presumably represents an attempt

to avoid the opening ---⏑ in pāda *d*, but this opening is tolerated elsewhere.

31. There is resolution of the sixth syllable in pāda *a* (§ 36). The equivalent pāda occurs in Jain literature at Utt. 2.10 (*puṭṭho ya daṃsa-masaehiṃ*) with the same resolution, and the same is true of *kacci daṃsā ca makasā ca* J vi 532 (see Alsdorf (1957, p. 25.1)).

For the comparison with an elephant cf. G. Dh 329 and Utt. 2.10, and see Brough's note (G. Dh, p. 274).

32. The opposition here between *tappamānena* and *nibbuti* shows that the latter is to be taken in the sense of " cold, extinguished, quenched " and this equivalence, which is found in the case of *nibbāna* too, occurs elsewhere in Thag, e.g. *sītibhūto 'smi nibbuto* 79 298, *mahāgini anāhāro nibbuto ti pavuccati* 702, *pajjotasseva nibbānaṃ vimokkho cetaso* 906, *ḍayhamānesu nibbuto* 1060, *kāma-rāgena ḍayhāmi, sādhu nibbāpanaṃ* 1223, *nibbāpehi mahārāgaṃ, mā ḍayhittha punappunaṃ* 1224B. The cty on 1060 glosses *nibbuto* as *sītibhūto*. The same equivalence is found of *parinibbā-* (see the note on 5) in *parinibbāhisi vārinā va joti* 415.

In Pāli *nimināti* " exchange " and *nimmināti* " construct " are sometimes confused, possibly for metrical reasons. The same confusion is found in BHS (see BHSD, *s.vv. nimināti* and *nirminoti*), e.g. at Mvu ii 176 where Jones (ii 170.3) emends *nimmin-* to *nimin-*, because J iii 63 has *nimini* and *nimineyya*. There seems to be no reason for not reading *nimissaṃ* here.

There seems to be no doubt that in the oldest Skt *yoga-kṣema* was a *dvandva* compound. In RV 7.86.8 we find the two components of the compound in parallel clauses *śáṃ naḥ kṣéme śám u yóge no astu* " let us have prosperity in possession (Sāyaṇa glosses *rakṣaṇe*), prosperity also in acquisition (glossed *prāpaṇe*) ". The compound would then mean " acquisition and possession, getting and keeping " and could also be interpreted as " exertion and rest ". The fact that the compound was a *dvandva* is shown also by its occurrence in reverse order *kṣema-yogau* " rest and exertion " (MW). In later times, however, the compound was interpreted as a *tatpuruṣa* " rest from exertion " or " peace from bondage ", and in Buddhist literature it becomes synonymous with *nibbāna*. So the cty here explains *catūhi yogehi ananubandhattā yoga-kkhemaṃ*, the four *yogas* being *kāma-*, *bhava-*, *diṭṭhi-* and *avijjā-yoga* (see A ii 10). The same explanation of release from the four *yogas* is given in the cty on 69 171 and 415. The cty on 989–90 is silent. The same meaning is also found in BHS (see BHSD, *s.vv. yoga* and *yoga-kṣema*). There seems to be no way of deciding the precise significance which the word had for the authors of these verses. *Khema* also occurs by itself as a synonym of *nibbāna*. The cty on 422 explains: *anupaddutattā mahā-khemaṃ nibbānaṃ*; the cty on 458 and 980 glosses: *khemato, anupaddavato*; and the cty on 1230 states: *khemaṃ, abhayaṃ nirupaddavaṃ*.

83. The cty tells a story of a motherless boy who was ordained at the age of seven by the Buddha (§ 14(*b*)). The same information is given about the other Sopāka (author of 480–86). For the possible confusion of the two Sopākas see the note on 480–86.

84. There is doubtless a pun on the meaning of the name Posiya " to be nourished " (§ 6(*a*)). PED does not quote this form *s.v. poseti*, but it does occur elsewhere in Pāli, e.g. at Mhvs 9.20.

For the cadence of pāda *d* see § 35(*a*). The metre could be corrected by reading *-manetvā* (§ 49(i)). Nāl. quotes the reading *-mantiya* from a Singhalese edition, but this is probably later normalization.

85. For the idea of fame increasing cf. G. Dh 112, and see Brough's note (G. Dh, p. 211).

Mrs. Rhys Davids states (Breth., p. 40.3) that the metre of this verse is *Gāyatrī*. It is in fact *Jagatī*.

For the scansion of *ar'yaṃ* see § 51.

Cty: *anta-dvaya-rahita-majjhima-paṭipatti-bhāvato akuṭil'aṭṭhena, añjasaṃ*. It is an adjective (glossed *ujuka*) in 168 too. In 179 369 490 (the last not listed in PTC) it is a noun, glossed *ariya-magga*.

36. Although Alsdorf does not note it (App. II), the metre of pādas *ab* is old *Āryā*, and pādas *cd* can be scanned as the same metre if certain changes are made *m.c.*: for *-pu[c]chana[ṃ]* see §§ 41 and 43(*b*); for [*pa-*]*dakkhiṇa-* see § 45 and cf. *dakkha-kammaṃ* Nd1 494; for *aki[ñ]canassa* see § 43(*a*).

Cty: *sutan ti, savaṇaṃ*. This meaning is not given in PED, but " act of hearing " is attested for Skt *śruta* (MW). The same translation makes good sense in 141, and possibly in 1273. Hendriksen (pp. 15–19) has discussed the use of passive past participles as action nouns, but besides the examples he quotes, e.g. *mata* " dying, death " 194 501, *suyuddha* " good fighting " 236, *jīvita* " living, life " 407, *gata* " gait " 927, other usages too are to be found in Thag, e.g. *caritaka* " action " 36, *hata* " striking, killing " 180 (cf. *bhūna-hata* J iii 179, *nāga-hata* Vin ii 195), *suyiṭṭha* " good sacrificing " 236, *anuciṇṇa* " practising " 236, *ṭhita* " standing, remaining " 259, *vicikicchita* " doubting, uncertainty " 756, *laddha* " obtaining, acquisition " 916 (cf. *artha-ladhu* G. Dh 255), *bhutta* " eating " 927, *nisevita* " practice, habit " 927, *pahata* " striking, touching " 1074, *dhuta* " shaking-off " 1087 1120, *paridevita* " lamenting " 1110, *saṃsarita* " wandering " 1126.

Cty: *aniketa-vihāro ti, kilesānaṃ nivāsana-ṭṭhān'aṭṭhena pañca-kāma-guṇa-niketā nāma; lokiyā vā chaḷ-ārammaṇa-dhammā. tesaṃ niketānaṃ pahān'atthāya paṭipadā aniketa-vihāro*. It also quotes S iii 10.

37. This verse follows 36 because the author was Kumāputta's companion (§ 8(*b*)). The cty states that his name was Sudanta, but also quotes a tradition that it was Vasula. Mrs. Rhys Davids' cty seems to

have given this alternative name as Vasuloki (Breth., p. 42), or is this a misreading of *Vasulo ti* ?

Cty: *ca-saddo sambhāvane*. *Ca* in the sense of "if" is common in Pāli, Skt, and BHS (see PED, MW, and BHSD, *s.v. ca*), cf. the note on 468.

Cty: *sū ti, nipāta-mattaṃ*. This interrogative particle (< Skt *svid*) occurs also in Thag in the form *ssu* (*kudā ssu* 84) and *so* (*ko so* 748, see also BHSD, *s.v. so*). It also occurs in Pāli in the form *ssa* (*kissa ssa* S i 41 237), *assa* (*kut' assa* S i 206), and *sū m.c.* (*kiṃ sū* J v 141).

Cty: *raṭṭhañcariyā, raṭṭha-cariyā janapada-cārikā*. The explanation also includes the word *desantara-cariyā*. Mrs. Rhys Davids states (Breth., p. 42.1) that *raṭṭhaṃ-* is metrically redundant, but I was wrong to follow her in this (App. I, p. 224). Pāda *d* is *Vaitālīya* in a *śloka* verse, and although *-ṃ-* could be historically correct if the compound is regarded as having the first member in the accusative case, it is more likely to be *m.c.* (§ 46(*c*)) since a comparison with Isibh. 7.1 (*samādhiṃ ca virāheti je riṭṭha-cariyaṃ care*) shows that *raṭṭha* is a mistake for *riṭṭha*. Schubring writes (1942, p. 554) "zur *duṣkara-caryā* bildet den Gegensatz die *ariṣṭa-caryā*, die sich wohl hinter der überlieferten *raṭṭha-cariyā* verbirgt". He glosses (1951, p. 29) *riṣṭa-caryāṃ apūrṇa-tapaś-caryām*. The metre shows that Be and Ke are wrong to read *raṭṭha-*.

This is one of the few places in Thag where the *svarabhakti* vowel in *-cariyā* is required *m.c.* (§ 51).

Cty: *apurakkhato ti, micchā-vitakkehi taṇhādīhi vā na purakkhato ti, tesaṃ vasaṃ anupagacchanto*. The translations given for *purakkhata* in PED ("honoured, esteemed, preferred") are certainly inadequate, for although "unhonoured" would not be impossible here, "honoured" would be quite inappropriate for *kāma-dhātu-purakkhato* 378, *byagghehi purakkhato* (glossed: *parivārito*) 1113, *saṃsārena purakkhato* 1174, *sakkāyasmiṃ purakkhatā* Thīg 199, *tasiṇāya purakkhatā* (glossed *parivāritā*) Dh 343, *sītassa purakkhato uṇhassa purakkhato* M i 85. In all these examples the Skt (lex.) meanings "attacked, assailed, accused, etc.", or the attested Skt meanings "accompanied by, possessed of, occupied with" (MW) make better sense. The semantic development would seem to be on the lines of "exposed to" < "placed in the open" < "placed in front" > "honoured". "Undistracted" or "indifferent" would seem to be a possible translation for *apurakkhata* here and in 251, where the cty glosses: *na purekkhato, taṇhādīhi kutoci purekkhāraṃ apaccāsiṃsanto hutvā*.

38. Pādas *ab* are *Triṣṭubh*; pādas *cd* are *Jagatī*.

For *Gavampatī m.c.* see § 47(*a*).

Cty: *iddhiyā ti, adhiṭṭhān'iddhiyā*. PED does not list the use of *adhiṭṭhāna* in the sense of "supernormal power", although CPD includes the sense of "volition (of magical force)". For the root *adhiṭṭhā-* see the note on 1131.

For *muni* see the note on 68.

39–40. These verses are doubtless together because of their similarity (§ 8(*a*)). Verse 39 also occurs at S i 13 53 Netti 146, in company with a verse which reads *sakkāya-diṭṭhi-pahānāya* in pāda *c*.

40. *Satto* in pāda *d* must be a misprint for *sato*, which is read by Be and Ke.

41. In pāda *c ca* seems disjunctive rather than conjunctive (see Speyer (1886, p. 341)), as frequently in Thag. The cty sometimes gives an indication of this by glossing *ca* : *pana* (e.g. 106*d* 276*c* 281*a* 401*a* 457*a* 467*c* 663*a* 889*a* 930*d*). Sometimes parallel versions read *tu*/*du* in place of *ca* (e.g. 276*c* 401*a* 471*b* 636*a* 871*a* 883*c* 970*a*). In other verses the sense indicates that we should take *ca* as "but" (e.g. 103*d* 130*a* 196*c* (= 607*c* = 655*c* = 686*c*) 238*a* 275*c* 278*a* 497*c* 574*c* 580*a* 585*c* 606*c* (= 654*c* = 685*c*) 647*a* 771–73*d* 1056*c* 1167*c* 1204*c*).

Cty : *putto tādino ti, iṭṭhāniṭṭhādisu tādi-lakkhaṇa-sampattiyā tādino Buddhassa Bhagavato orasa-putto. putta-vacanen' eva c' ettha therena satthu anujāta-bhāva-dīpanena aññaṃ byākatan ti veditabbaṃ.* Thomas has pointed out that the use of *putta* does not necessarily imply a family relationship (1949, p. 59). *Putta* is also applied in Thag to Ramaṇīya-vihārin (45, by emendation), Nandaka (174), Gayākassapa (348), Kāḷudāyin (536), Nigrodha-kappa (1279), and all followers of the Buddha (1237). The word is also used, probably correctly (see the note on 295), of Rāhula.

Nd1 114 expands the cty's definition of *tādin* by glossing : *iṭṭhāniṭṭhe tādi, cattāvī ti tādi, tiṇṇāvī ti tādi, muttāvī ti tādi, taṃ-niddesā tādi*. See also MA iii 343.

The word seems to mean "of such a kind = Buddha-like *or* holy, venerable". See also BHSD, *s.v. tāyin*.

42. The cty on Revata's verses (645–58) points out that this verse is also by Revata, under his nick-name Khadiravaniya. This raises the question of why the verses are not all together (§ 10). See the note on 645–58.

This verse is in some form of *Gaṇacchandas* metre, but as Alsdorf states (App. II, p. 234.2) it is "particularly difficult and corrupt". If the final vowel of each name is scanned as short, i.e. as *-ĕ* or *-a* (see below), then the first line is the first line of an *Āryā* verse without a caesura after the third *gaṇa* (*vipulā*). In pāda *b* we must scan *khŏ*. If the names are regarded as hypermetric, then pādas *bc* are old *Āryā* pādas. In pāda *c* we must scan *āgatŏ*.

There is some doubt about the precise form of the names. Mrs. Rhys Davids chides Neumann (Breth., p. 46.5) for having taken the forms to be vocatives in *-e* of *-ā* stems, but she herself ignores the cty, which explains that the brothers were called Cāli, etc., and prints the names as Cāla, etc. It is probable, however, that Mrs. Rhys Davids is right, and the cty wrong, for the names Cāla and Upacāla occur at A v 133. The cty presumably took the forms as being vocatives in *-e* of *-i* stems,

but if Mrs. Rhys Davids is correct they are vocatives in *-e* of *-a* stems, i.e. Eastern forms (see Geiger (1916, § 80)).

Cty: *vāḷaṃ viya vedhī ti, vāḷa-vedhī viya. Vāla-vedhi-rūpā* occurs at D i 26, where DA i 117 explains *vāla-vedhi-dhanuggaha-sadisā: vo bhindantā maññe ti, vāla-vedhī viya vālaṃ.* Rhys Davids translates (Dial. i 38) "hair-splitter", but Warder translates (1963, p. 190) "like a shooter (*vedhin*) of wild beasts (*vālo*) (i.e. his opponents in debate)". A comparison with *paccavyādhiṃ hi nipuṇaṃ vālaggaṃ usunā yathā* 26 suggests that *vāla* is more likely to mean "hair". It is possible to interpret *vālaṃ vedhī* as an example of an adjective taking a direct object, but it could also be a split compound (see CPD Vol. I, Prolegomena, p. xxvi and Epilegomena, p. 32*). There are several other examples of this type of formation in Thag, but only here and in 766 (*maggam addakkhiṃ nāvāya abhirūhanaṃ* for *magga-nāvāya*) is the compound actually split by an intervening word. At Sn 249, however, occurs *amarā bahū tapā* for *amara-tapā*, and at Ap 447 *āmodaṃ aḷadaṃ phalaṃ* for *āmoda-phalaṃ*. Elsewhere in Thag occur *Añjanaṃ vanaṃ* 55, *amaraṃ tapaṃ* 219, *dhuvaṃ ṭhiti* 769, *milakkhu-rajanaṃ rattaṃ* 965, *bhūmiṃ rāmaṇeyyakaṃ* 991, *sabba-subhaṃ nimittaṃ* 1105, *samudayaṃ vibhavaṃ ca sambhavaṃ* 1142. As these formations seem to be *m.c.* it is debatable whether we should regard them as split compounds, or as ordinary compounds where a syllable has been lengthened *m.c.* by nasalization instead of by the more common expedient of writing a long vowel for a short one (§ 46). Besides these examples it should be noted that the cty explains *aghagataṃ vijitaṃ* 321 as being a split compound, and the variant *aṭṭhiṃ tacena* found in other versions of 770 may also be a split compound.

43. This verse is in some form of *Gaṇacchandas* metre, but as Alsdorf states (App. II, p. 234.2) it is "particularly difficult and corrupt". Pādas *ef* can, however, be scanned as old *Āryā*, which suggests that the whole poem is in that metre. If that is so, then it must be made up of two *Āryā* stanzas, a surmise which is confirmed by a comparison with Thīg 23. The compilers of the canon must have been quite ignorant of metrical matters when this poem was included in the *eka-nipāta* (§ 12).

Cty: *asitāsu mayā ti, lavittehi mayā muttan ti attho. nissakke c' etaṃ bhumma-vacanaṃ; sesesu pi es' eva nayo. apare pana asitāsu mayā ti, lavittehi kāraṇa-bhūtehi mayā mucchitan ti vadanti. tesaṃ matena kāraṇ'atthe hetumhi vā bhumma-vacanaṃ. naṅgalāsu ti, liṅga-vipallāsaṃ katvā vuttaṃ.* These irregularities of case and gender disappear if it is recognized that *-su* must be separated from the words preceding it, which then become nominative plurals. CPD (*s.v. asita*[1]) suggests taking *su* brachylogically, i.e. as an abbreviation for *sumuttikā* in pādas *ab*: "the sickles are well(-released) by me".

44. In pāda *c dissantī* seems to make no sense, for it can only be the feminine passive participle, despite the cty's explanation *passantī*. I suggest that we should rather read *dissantaṃ*.

There are nine syllables in pāda *c* (§ 37), but the metre can be corrected by reading *m'* for *maṃ*.

Not only does the cty relate how the mother replied with a quotation from S i 209, but it actually comments on the verses so quoted.

45. The verse seems to be incomplete as printed in O. The cty makes it clear that *ājāniyaṃ maṃ dhāretha puttaṃ buddhassa orasaṃ*, which completes the sense in 174, is to be understood here. For *putta* see the note on 41.

46. Pāda *b* has nine syllables (§ 37). It is possible that the original version disregarded the *svarabhakti* vowel in *anagār'yaṃ*, and the cadence was ⏑⏑––, but if the original cadence was ⏑–⏑– the pāda can be normalized by adopting the reading *agārasmānagāriyaṃ* which is found in Be and at S i 185 198. The pāda recurs in 48 107 136 380 605 645 657 688 793 1186 1209 and Thīg 92 226.

47. Cty: *tuyhaṃ, tava apadāne, ovāde, gala-magge, paṭipatti-cariyāya viharaṃ*. Ap-A 101 explains: *apadāna-saddo kāraṇa-gahaṇa-apagamana-paṭipāṭi-akkosanādisu dissati. idha pana "kāraṇe" dissati. tasmā buddhānaṃ apadānāni Buddhāpadānāni buddha-kāraṇānī ti attho*. The original idea of "cutting" is seen at D iii 88 *nāpadānaṃ paññāyati*, explained at DA iii 869 by *alāyikaṃ hutvā anūnam eva paññāyati*, and at D iii 90 *lūnaṃ pi na ppaṭivirūḷhaṃ apadānaṃ paññāyittha*, explained at DA iii 869 as *chinna-ṭṭhānaṃ ūnam eva hutvā paññāyi*. Rhys Davids translates "break" (Dial. iii 86). The secondary meaning "one's reapings" (cf. the metaphorical use in English of "sowing" and "reaping"), "(the results of) one's actions" is more common, e.g. *Sugatāpadānesu jīvamāno* D iii 24, explained at DA iii 828 as *Sugata-lakkhaṇesu sāsana-sambhūtesu tīsu sikkhāsu Buddhānaṃ niyāmita-paccaye paribhuñjanto Sugatāpadānesu jīvati*, and translated "exploits" (Dial. iii 22); *bhikkhu apadāne na sampāyati* M i 96, explained at MA ii 66 as *attano cariyāya* and translated "goings on, movements" (MLS i 126.5); *kamma-lakkhaṇo bālo, kamma-lakkhaṇo paṇḍito, apadāne sobhati paññā* A i 102 explained at AA ii 169 (following the *v.l. apadāna-sobhanī*) *yā paññā nāma apadānena sobhati. bālā ca paṇḍitā ca attano cariten' eva pākaṭā hontī ti attho*, and translated "behaviour" (GS i 88). The idea here seems to be "living in the field of your merit" and there is no need to follow Kern's suggestion of reading *tuyhaṃ padāne* (see PED, *s.v. padāna*).

Cty: *kāmāsavādīnaṃ catunnam pi āsavānaṃ suppahīnattā anāsavo*. The four *āsavas* are *kāmā-*, *bhavā-*, *diṭṭhā*, and *avijjāsava* (D ii 81 etc.). At M i 55 etc. occurs a list of three *āsavā*, excluding *diṭṭhāsava*. The word is variously translated as "canker" (Miss Horner), "passions" (Anderson), "intoxicants" (CPD), "cravings" (PED) (see also BHSD, *s.v. āsrava*). Etymologically the word means "inflowing" (< *ā-sru-*). Pkt has *āsava*, and also *aṇhaya* and *aṇhaga* from the related root **ā-snu-*. The same root is seen in Aśokan *āsinava*, translated as "sin"

by Hultzsch (pp. 121–22). Jacobi translated *āsava* as "sinful inclinations" (SBE 45, p. 81), but also as "influx of *karman*" (ibid. p. 99). He explained *āsava* as being "the flowing in of the *karman* upon the soul" (ibid. p. 55.1), and as "that by means of which *karman* takes effect upon the soul" (SBE 22, p. 37.1). Originally, therefore, it would seem that *kāma* etc. were not the things which flowed in, but the means by which *karman* flowed in, and Alsdorf has pointed out (1965, p. 4) his belief that the idea of *āsava* in Buddhism is the remains, imperfectly understood, of an older doctrine of the effect and expiation of *karman*. "Influx", although etymologically correct and applicable to the Jain use of *āsava*, does not suit the changed Buddhist use (see Thomas (1949, p. 67.2)), and I accordingly leave the word untranslated.

48. CPD translates *abhijānāti* "be conscious of, remember" but BHSD rejects the meaning "remember". In most of the occurrences of the word in Thag (cf. 131 603 645–46) there seems to be no suggestion that the speaker (who is not the Buddha) knows by *abhiññā*.

For the scansion of *anar'yaṃ* see § 51.

For pāda *b* see the note on 46.

This verse recurs at 645, where *yadā* is read for *yato*.

49. We should probably read *cihacihā-* with ThagA and Be. As Woodward says (i 129.1) "birds cannot sound *vi-*".

CPD states that *-ābhinadite* is *metr. haplol.* for *-ehi*, using haplology to mean "abbreviation" rather than in its correct sense. If, however, *-e* is thought to be an instrumental plural ending it is more likely to be an example of *-e* < *-ais* (see Geiger (1916, § 79)). Most likely, perhaps, is its explanation as a locative singular; *-ābhirutehi* could be a locative plural, with the Eastern *-ehi* replacing *-esu* (see Lüders (§§ 220–25) and the note on 975).

With *abhiruta* cf. *ruta* in 1103 and *abhiruda* in 1062 1064 1113 and see Lüders (§ 98).

Cty: *sippikā vuccanti devakāpara-nāmakā gelaññena chāt'ajjhattakisa-dārakākārā sākhā-migā; mahā-kalandakā ti keci.* Woodward at first (i 130.2) translated as "monkeys", but later (ii vii) as "squirrels". Miss Horner suggested the translation "flying-squirrels" to me, but I suspect that we are to see a bird in *sippika*, and would wish with Kern (1916b, p. 80) to see here a form **pippika* corresponding to Skt *pippaka* and *pippīka* (see JRAS 1967, p. 28). Some Pāli words seem to show a very old confusion of *p* and *s*, which presumably dates from the time when the texts were first written down. The mistake arose from the similarity between the two letters in the Brahmī script, and can be seen in the Aśokan inscriptions (see JRAS 1967, p. 29). Other examples of the *p/s* confusion found in Thag are *opiya/osiya* 119, *samāvāpo/samāvāso* 695, *Pārāpariya/Pārāsariya* (author of 116, 726–46, 920–48) 726, *para/sara* 754, *pamucchita/samucchita* 981 1219, *paḍayhati/sa ḍayhati* 1204, *palāpa/palāsa* 1237, *sutaṃ pavassa/sutassa vassa* 1273. Cf. also It 86 *āpajja*; ItA ii 100 *āsajja* : *āsādetvā*.

50. If we read *māluto* and *vijjulā m.c.* (§ 49(*g*)), this is a *Gaṇacchandas* verse of 26 + 26 *morae*.

Cty: *kāma-vitakkādayo sabbe pi nava mahā-vitakkā*. These are given in full at Vbh 355 and MA i 82 [IBH]. There is of course no evidence that such connotations were in the author's mind when he uttered the verse.

51–54. These verses are presumably together because of their similarity (§ 8(*a*)). The cty tells a story of four friends who obtained arahatship together and lived together in four huts.

The metre, which Mrs. Rhys Davids was unable to allocate (Breth., p. 55.2), is *Aupacchandasaka*. For *patthayasi m.c.* (or *patthayase*, cf. 67) see § 47(*d*).

For *deva* see the note on 1.

54. Cty: *adutiyo ti, asahāyo, kilesa-saṅgaṇikāya gaṇa-saṅgaṇikāya ca virahito*. In the cty on 541 *adutiya* is explained *taṇhā-saṅkhāta-dutiyā-bhāvena*, and in the cty on 896 and 1091 *nittaṇho*. This explanation is justified by such references as *taṇhā-dutiyo poso* (A ii 10 It 9 109 etc.) and *taṇhā hi ssa dutiyā* (S iv 37), although at S i 25 38 we find *saddhā dutiyā purisassa hoti*.

For *a⟨d⟩dutīyo m.c.* see §§ 40 and 47(*c*).

55–60. These verses are probably together because they all have to do with a *kuṭi(kā)* (§ 8(*a*)).

55. O reads *Añjanā-* in both rubric and *uddāna*. ThagA, however, reads *Añjana-* in both the rubric and the introductory story. Since O's reading *Añjanaṃ vanaṃ* is a split compound (see the note on 42) *m.c.* to give the normal *śloka* cadence, it may well have been that an alternative reading *Añjanā-vanaṃ* existed *m.c.* From this *Añjanā* was extracted as the name of the wood. For the thera's name see § 6(*c*).

The cty gives three explanations of the phrase *āsandiṃ kuṭikaṃ katvā*: *āsandi nāma dīgha-pādakaṃ catu-r-assaṃ pīṭhaṃ; taṃ āsandiṃ kuṭikaṃ katvā, vās'atthāya heṭṭhā vutta-nayena kuṭikaṃ katvā. apare āsandi-kuṭikan ti pāṭhaṃ vatvā, "āsandi-ppamāṇaṃ kuṭikaṃ katvā" ti atthaṃ vadanti. aññe pana āsana-nisajjādi-gate manusse uddissa mañcakassa upari-kata-kuṭikā āsandi nāma, "taṃ āsandiṃ kuṭikaṃ katvā" ti atthaṃ vadanti*. Attention is not drawn to the fact that as thus explained the first line of the verse has no finite verb, but in the introductory story mention is made of turning an old couch into a hut.

This unlikely story and the absence of a finite verb can both be avoided if *āsandiṃ* is taken as the 1st sg. aorist of a form of *ā-sad-* showing a nasal infix. No such nasalized form is attested for the verb, but it must in any case be postulated for the explanation of the noun *āsandi*. The meaning would then be "making a hut I dwelt", and for the phraseology we can compare *katvāna kuṭiṃ acchisaṃ* 487. We may therefore surmise that the story in the cty arose from a misunderstanding of the verse (§ 16).

56. Pādas *ab* are *Gaṇacchandas*, and if we read *kuṭi[kā]yo[ṃ]* for the first *kuṭikāyaṃ* in pāda *a* (§§ 43(*b*) and 45), we have an old *Āryā* line. Pādas *cd* are *śloka*, although pāda *d* has nine syllables (§ 37). It can be regularized by reading *kuṭī[-kā]* (§§ 45 and 47(*h*)). O's reading could be the result of dittography (see also the notes on 59 124).

For the thera's name see § 6(*c*).

57. For the thera's name see § 6(*c*).

For *punā m.c.* see § 47(*c*). We could perhaps read *puno*. Although PED states that this is doubtful, or a Sankritization, it occurs at Thig 292 397.

O (*f.n.*) suggests that *purāṇikā* be read in place of *purāṇiyā* (PED lists neither word), but *purāṇiyā* could well be the correct form, and reflect the composition of the verse in a dialect other than Pāli (§ 14(*d*)). cf. Geiger (1916, § 36). There are several examples in Thag of an alternation between *-k-* and *-y-*, or *-k-* and *-t-*, which seems to indicate that the words in question have at some time been translated from a dialect where *-y-*, *-k-*, and *-t-* coincided, thus presenting problems to anyone attempting to translate into another dialect. In 77 occurs *cārikaṃ* where Dh 326 has *cāritaṃ*; in 163 occurs *suvaṇṇaya* (not in PED) < *suvarṇaka*; in 185 occurs *ābādhito* where S i 175 has *ābādhiko*; in 320 *icchako* is quoted as a *v.l.* for *icchato*; in 448 occurs *dhūpāyito* where Nd1 411 has *dhūmāyiko*; in 568 *nigāḷhito* is quoted as a *v.l.* for *nigāḷhiko*; in 1096 occurs *padhāniya* in a context where *padhānika* would make better sense. This confusion was probably helped by the similarity between the symbols for *ka* and *ta* in the Singhalese script.

Cty: *āhū ti, ahosī ti attho. gāthā-sukh'atthaṃ hi dīghaṃ katvā vuttaṃ* (§ 45(*c*)). BHSG does not quote such forms, but Jones (ii 343.4) refers to Senart's note on *āhu* in the sense of *āsi/āsiṃ* at Mvu ii 381. See also the note on 163.

For *āhu m.c.* see §§ 46(*c*) and 48(*c*).

For the symbolical interpretation of this verse see the note on 1.

With *patthayase* cf. *patthayasi* in 51–54 and see Simon (p. 91).

58. For the thera's name see § 6(*c*).

Pāda *d* is irregular as a *śloka* pāda, but can be corrected by omitting [*yesaṃ attho*] which could easily have entered as a gloss upon *tahiṃ* (§ 45).

59. Pāda *b* has nine syllables (§ 37). It can be regularized by reading *kuṭī[-kā]* (§§ 45 and 47(*h*)). For the possible dittography see the note on 56.

60. Cty: *paccessanto, gamesanto. ujjahaṃ, pajahiṃ, samucchindiṃ.* *Paccessaṃ* must, however, be future (although Be reads *paccesaṃ*), and *ujjahaṃ* a present participle.

61. By classical standards the opening ×⏑⏑– should be avoided, and it would be simple to read *passatī* here (§ 47(*h*)). cf. Uv. 27.36 *paśyate*.

There are several pādas in Thag where this opening is tolerated, e.g. *pharusupakkamā* 143 (*v.l. pharusū-*), *samaṇupāsanassa* 239 (*v.l. samaṇū-*), *pīti-sukhena* 436 (? read *pītī-*), *haññati niccaṃ* 449 (? read *haññatī*), *aṭṭhi-tacena* 770 (*v.ll. aṭṭhiṃ tacena* and *aṭṭhi-ttacena*), *kañcana-sannibha-* 821 (? read *kañcanā-*), *nīca-niviṭṭhā* 926 (*v.l. nīcā niviṭṭhā*). There are, however, pādas where this opening is deliberately avoided, e.g. *kacci no vattha-pasuto, kacci no bhūsanārato* 28 (instead of *kacci na*), *ubbham āhu* 163 (instead of *ubbham ahū*), *uda-kumbhakaṃ* 431 (instead of *udaka-kumbhaṃ*), *paṇidhī me* 997 (instead of *paṇidhi*). It is probable that the authors of Thag had different ideas about this, and we should accordingly be very careful about correcting on metrical ground alone (§ 39). See also the note on 90. One result of the doubt about the acceptability of the opening ×⏑⏑– is that we are unable to state conclusively whether *-br-* in *sabrahma-cārisu* in 387–92 1078 makes position or not.

PED takes *passo* as the nominative singular of *passa* < Skt *paśya*, but the structure of the verse and the occurrence of *paśyaṃ* in Uv. 27.36 demand that we take it as a present participle in *-o* (see Geiger (1916, § 97)).

62. This verse is a mixture of odd *Vegavatī* pādas with even *Vaitālīya* pādas. For [*mayaṃ*] *m.c.* see § 45, and for *ara*[*ñ*]*ñe m.c.* see § 41.

For *-putta* in the author's name see the note on 94.

63. Mrs. Rhys Davids quotes this verse as one which is unintelligible without the aid of the cty's introductory story (Breth., p. xxvi), but there are good grounds for believing that this story is based upon a misunderstanding of the verse (§ 16). To make the verse refer to birds the cty is obliged to separate *cutā* from *patanti*, and understand a separate subject *maṃsa-pesi* for *cutā*. Without such a separate subject, however, *cutā* would naturally be taken in its common Buddhist sense of passing from one transition to another. It would seem likely that the intended meaning of the verse is that which is taken by the cty as the metaphorical one: *yathā c' ime kulalā, evaṃ saṃsāre paribbhamantā sattā; ye kusala-dhammato cutā te patanti nirayādisu; evaṃ patitā ca, apatitā vā, sampatti-bhave ṭhitā, tattha kāma-sukhānuyoga-vasena kāma--bhavesu rūpārūpa-bhavesu ca bhava-nikanti-vasena giddhā ca puna-r--āgatā.*

For the idea of happiness being gained by happiness, see Mrs. Rhys Davids' note (Breth., p. 64_4) and cf. 220.

64. The tree-named one is Ambapālī, called after the *amba* (mango) tree. The verse contains a number of puns on the various meanings of *ketu*. The bright-bannered one = the king (Bimbisāra); the banner-killer = the killer of conceit (cty: *māno hi uṇṇati-lakkhaṇa-ttā ketu viyā ti, ketu*); the bearer of the banner = Māra; the banner = *paññā* (cty: *paññā hi anavajja-dhammesu paccuggat'aṭṭhena, Māra-sena-ppamad-danena pubbaṅgam'aṭṭhena ca ariyānaṃ dhajā nāma.* Cf. *dhammo hi isīnaṃ dhajo* S ii 280 A ii 51 J v 509.

65. The metre of this verse is old *Āryā* (see Alsdorf (App. II, p. 235)), with ⏑⏑⏑ in the second *gaṇa* of both lines (see Alsdorf (1958, p. 252)). Pāda *c* can be corrected by reading *bhāsatī m.c.* (§ 47(*f*)).

For *nisinna* in the sense of " poised " rather than merely " seated ", see the note on 411.

The cty mentions a *v.l. saṅkhalita*, explained as *kata*, for *saṅkalita*. This presumably represents an Eastern form of **saṃskarita* (§ 17).

66. Cty : *sato ti satimā*. Be and Se read *sato* for *rato*, and this reading should probably be adopted.

For *sabba-dhammāna m.c.* see § 43(*b*). Woodward surprisingly punctuates *sabba-dhammāna-pāragu* here in the lemma and explanation, at 690 (text and lemma), and at 1253 (text). Cty : *sabba-dhammāna pāragū ti, sabbesaṃ ñeyya-dhammānaṃ pāraṃ pariyantaṃ ñāṇa-gamanena gato adhigato ti, sabba-dhammāna pāragū ; sabbaññū ti attho ; sabbesaṃ vā saṅkhata-dhammānaṃ pāra-bhūtaṃ nibbānaṃ sayambhū-ñāṇena gato adhigato ti, pāragū*. The cty on 690 explains : *sabbesaṃ khandhāyatanādi-dhammānaṃ abhiññā-pāragū pariññā-pāragū pahāna-pāragū bhāvanā-pāragū sacchikiriya-pāragū samāpatti-pāragū ti chaddhā pāraguṃ paramukkaṃsa-gata-sampattiṃ*. AA ii 259 (on A i 162) explains : *pāragu sabba-dhammānan ti, sabba-dhammā vuccanti pañca kkhandhā dvādasāyatanāni aṭṭhārasa dhātuyo*. See also the note on 10, and Conze (pp. 107–16).

67. In many ways there is no objection to leaving *saṃsāra* untranslated, as there is no direct equivalent in English, and any translation is therefore an approximation to a greater or less extent. Since, however, the cognate verb *saṃsarati* occurs in 215 258 1126, and *saṃsāra* occurs in the plural in 216 915, I have thought it best to give a fairly literal, primitive meaning " journey " or " journeying-on ". Such a translation seems preferable to versions such as " circle of rebirths " or " circling-on ", which give the impression that the journey ends where it began.

Cty : *kilesā, rāgādayo*, i.e. *rāga dosa moha*.

As Mrs. Rhys Davids notes (Breth., p. 68.2), the cty's explanation of *sabbe bhavā* is : *kāma-kamma-bhavādayo sabba-kamma-bhavādayo ; kamma-bhavānaṃ samūhata-ttā eva ca uppatti-bhavāpi samūhatā eva, anuppatti-dhammatāya āpādita-ttā*. Originally, however, *sabbe bhavā* may well have meant no more than " all existences ", i.e. each period of renewed existence.

68. For *adhicetasō m.c.* see § 49(*c*), and for *satimato m.c.* see § 46(*c*).

Cty : *mona-pathesu, arahatta-ñāṇa-saṅkhātassa monassa pathesu upāya-maggesu satta-tiṃsa-bodhi-pakkhiya-dhammesu tīsu vā sikkhāsu. munino ti, " yo munāti ubho loke, munī ti pavuccati " ti* (Dh 269) ; *evaṃ ubhaya-loka-munanena vā monaṃ vuccati ñāṇaṃ ; tena arahatta-phala-paññā-saṅkhātena monena samannāgatatāya vā khīṇāsavo muni nāma ; tassa munino*. SnA 450 (on Sn 435) glosses : *mona-pathesu, ñāṇa-pathesu*. The cty on 185 explains *muni* as *sabba-ññu*, and that on 1251

glosses *munin ti, iminā padena mona-saṅkhātena ñāṇena Satthu anavesa-ñeyyāvabodho vutto ti anāvaraṇa-ñāṇena dasa-bala-ñāṇādīnaṃ saṅgaho kato hoti.* The cty on 633 states: *idha-loka-para-lokānaṃ munan' aṭṭhena muni.* The cty on 168 glosses: *monenā ti, ñāṇena, magga-paññāya. monissan ti jānissaṃ nibbānaṃ paṭivijjhissaṃ, pāpuṇissaṃ.* Although Mrs. Rhys Davids translates "wisdom" here, in 168 she stresses the idea of silence (see Breth., p. 132.3). The latter meaning is attested for Skt *mauna* (MW), and may well be the etymological meaning (see EWA ii 654), but it is mentioned in Pāli only at DhA iii 395 (on Dh 268–69) to be refuted as the derivation of *muni*: *eva-rūpo hi tuṇhī-bhūto pi muni nāma na hoti.*

69. For *yoga-kkhema* see the note on 32.

70. For *idha* see the note on 237.

Cty: *jayan ti, sīla-paññāṇa-hetu paṭipakkha-jayo kāma-kilesa-jayo hoti*, which does not make clear how *jayaṃ* is to be taken. The verse recurs at 619, where the cty glosses *paṭipakkha-jayo*, and explains *jayan ti, liṅga-vipallāso daṭṭhabbo; āhū ti vā vacana-seso.* The gender seems to rule out the possibility of taking *jayaṃ* in the sense of "victory", but there are also difficulties in the way of taking it as a present participle. Brough, when discussing (G. Dh, p. 238) *jayaṃ veraṃ pasavati* Dh 201, objected to the translation "victor" on the grounds that the participle would literally mean "while in the very act of winning the battle". SA i 154 (on S i 83 where Dh 201 recurs) explains *jinanto veraṃ pasavati, veri-puggale labhati*, which is the same as DhA iii 259, regarded by Brough as "still not very good". At S i 85, however, occurs *jetāraṃ labhate jayaṃ*, in the same context as *hantā labhate hantāraṃ, akkosako ca akkosaṃ, rosetārañ ca rosako.* SA i 155 explains *jayanto puggalo pacchā jetāraṃ labhati*, and it is hard to see what *jayaṃ* could be other than a participle. I therefore take it as a participle here.

71. Here *-sukhuma-* must be scanned as a trisyllable (§ 51). See the note on 210.

72. For *ānītāya m.c.* see § 49(*a*), and cf. Pk⁺ *āniya*.

There is resolution of the first syllable of pāda *d* (§ 26 (*d*)).

Mrs. Rhys Davids does not seem to have understood this verse fully. Her translation "even when grown" would require the particle *pi*, whereas it is clear from the cty that it is because of the size of the tree that it is *dunnikkhamo* (glossed *veḷu-gumbato nikkhametuṃ nīharituṃ asakkuṇeyyo*): *yathā vaṃso vaḍḍhitaggo vaṃs'antaresu sampatta-sākha-pasākho veḷu-gumbato dunnīkaraṇīyo hoti, evaṃ ahaṃ, bhariyāya mayhaṃ ānītāya putta-dhītādi-vasena, vaḍḍhitaggo āsatti-vasena gharāvāsato dunnīkaraṇīyo bhaveyyaṃ.* PED states (*s.vv. nikkhama* and *nikkhaya*) that *dunnikkhaya* should be read here because it occurs at J iv 449 where in a similar context (*dunnikkhayo veḷu pasākha-jāto*) it is glossed *dunnikkaḍḍhiyo.* I would suggest, however, that O's reading is correct,

and that it is a pun upon two meanings of *dunnikkhama*, i.e. *niṣ-kram-* "to go forth" and *ni-kram-* "to trample down". The pun is more obvious if we read the common alternative spelling *nikkama* for *nikkhama* (see the notes on 212 679 1246). As used of the tree the word means "hard to tread down" as a descriptive compound; used of the speaker it is a possessive compound "having a difficult departure", cf. *sunikkhamo sādhu* 212 "a good man has an easy departure, finds it easy to go forth". It is possible that the reading at J iv 449 was originally a gloss upon *dunnikkhama*, which later replaced it in the text.

73. Pādas *abc* are *Jagatī*; pāda *d* is *Triṣṭubh*.
For *du(k)khitaṃ m.c.* see § 41.
For *by-* not making position in *byādhitaṃ* see § 50(*d*).
The combination of the name Māṇava and the similarity of the thera's experiences to those of the Buddha suggest that Mrs. Rhys Davids may well have been correct in her suggestion (Breth., p. 74.1) that we are not dealing with an individual here (§ 15), but rather a *type* of the earnest youthful religious mind.

74. Pādas *abc* recur in 1010, where pāda *d* reads *pañca te citta-kelisā*. It would appear from this that *thīna-middha*, normally translated as a *dvandva* compound, should be taken as referring to one defect only, cf. Sn 437 *pañcamī (senā) thīna-middhaṃ*. These contexts may be taken as supporting Edgerton's view (see BHSD, *s.v. styāna-middha*) that the compound was originally a *tatpuruṣa*, meaning "increase of sloth", with *-m-* a *sandhi*-consonant. Whatever the original meaning of the word, there is no doubt that in later times the word was taken as a *dvandva*, from which *middha* was extracted as a separate word, cf. 17 904.
For the traditional explanations of *uddhacca* see Dhs 86–87 Vbh 255 and Vism 469, and see also Brough (G. Dh, p. 280).
For *-cch-* in *kāma-cchando* see § 40.

75. For *suvihitāna m.c.* see § 43(*b*). Cty: *gāthā-sukh'atthaṃ anussāra-lopo kato*.
For the sentiment of pāda *c*, cf. Thīg 213.

76. This verse presumably explains to some extent the author's nickname Piyañjaha: his sense of values differed from that of other men, and what they thought dear he gave up. His advice to others was, briefly, to be different from the rest. Pāda *c* is on the face of it advice to live in solitude, but the cty takes it metaphorically: *sattesu magga-brahmacariya-vāsaṃ ariya-vāsañ ca avasantesu, sayaṃ taṃ vāsaṃ vaseyyā ti; ariyesu vā kilesa-vāsaṃ dutiyaka-vāsaṃ avasantesu, yena vāsena te avasamānā nāma honti sayaṃ tathā vase*.

77. Dh 326 reads *cāritaṃ* for *cārikaṃ*, but Uv. 31.5 agrees with Thag. reading *cārikāṃ*. For the *t/k* alternation see the note on 57.
For the thera's name see § 6(*c*). For *acāri m.c.* see § 46(*b*).

Cty: *ajjā ti, etarahi*, making it clear that it is to be taken in contrast to *pure* (cf. 1188), which is glossed *niggaha-kālato paṭṭhāya pubbe*. At Miln 20 *etarahi* is opposed to *pubbe* [IBH]. Elsewhere *ajja* is opposed to *atīta*, which usually means "before this Buddha's era".

For *niggahi[s]sāmi m.c.* see § 41.

Ke reads *hatthiṃ pabhinnaṃ* (cf. *nāgaṃ prabhinnaṃ* Uv. 31.5), and this was probably the original reading, but there are several examples in Thag of the change from a nasalized consonant group to a geminated consonant, e.g. *amata-ddaso* 296 836 (< *amataṃ-daso*), *dhura-ssako* 659 (< *dhuraṃ-sako*), *dhamma-ppati* 758 (taken by the cty as though < *dhammaṃ pati*), *duma-pphalān'va* 788 (? < *dumaṃ phalāni* = ablative in *-aṃ*), *-gata-ddasā* 1257 as a *v.l.* for *-gataṃ-dasā*, *sutassa vassa* 1273 (< **sutappavassa* as a *v.l.* for *sutaṃ pavassa*). Cf. Alsdorf's emendation (1957, p. 38) of *rajjaṃ samanusāsituṃ* for *rajjassa-m-anusāsituṃ* at J vi 517. Such a phonetic equivalence is also found in Pkt, e.g. the doublet *jamp-/japp-* (see Pischel (1900, § 74)). Aggavaṃsa also quotes (Sadd. p. 623) *cira-ppavāsi* (Dh 219) as an example of the change *-m-* > *-p-*, but there is probably no phonological development here, since both *cira-* and *ciraṃ-* are found in Skt (MW) in compounds.

78. Cty: *sandhāvissan ti, saṃsariṃ; aparāparaṃ cavan'uppajjana-vasena paribbhamiṃ*, i.e. *-issaṃ* is an aorist ending, not a future (see Geiger (1916, § 159) and Pischel (1900, § 516)). There are certain circumstances in Skt in which a future can be used in the sense of an aorist, and Burrow has pointed out similar usages in the Kharoṣṭhī documents (p. 124 with references), but the usages in Pāli seem to arise from metrical considerations (cf. *niggahi[s]sāmi* in 77). We find *paṭipajjissaṃ* 179 (cty: *paṭipajjiṃ pāpuṇiṃ*), *vandissaṃ* 480 621 (cty: *abhivandiṃ*), *anucaṅkamissaṃ* 481 (cty: *caṅkamiṃ*), *amaññissaṃ* 765 (in conjunction with *paccavekkhisaṃ*), *abhijānissaṃ* 915 (cty: *aññāsiṃ*). In contrast we also find *nibandhisaṃ* 1141 (cty: *nibandhissaṃ*). Edgerton has pointed out (BHSG § 32.123) the use of the aorist *ākkhyāsi* as a future, where it is not merely a case of the alternation *s/ss m.c.*, so it would not be unreasonable to suppose that in 200 *aññāsi* is a future. Alsdorf has established the fact (1936, p. 324) that the formal identity of future and aorist is not restricted to forms in *-s-*. The context usually makes the sense clear, but there are ambiguities as Mrs. Rhys Davids pointed out about *dakkhisaṃ* in Thig 84 (Sist., p. 56.2).

Cty: *anibbisan ti, tassa nivattaka-ñāṇaṃ avindanto, alabhanto*. The cty on Dh 153 gives the same explanation. The word also occurs in Thig 159 where the cty glosses *avindantī alabhantī*. Since a form in *-aṃ* is not likely to be a feminine participle, it is probable that it is not a masculine participle either, and a different explanation should be sought which would suit both contexts. Thomas translates "unceasingly", taking the word as an adverb (1949, p. 75.1) presumably because Uv. 31.6 has *punaḥ punaḥ*. Since *nibbisa* occurs in Pāli in the sense of *nirveśa* (see 606 1003), *anibbisaṃ* could be the equivalent of *anirveśam*, i.e. an adverbial

accusative. The only meaning attested for this word in Skt is "not having expiated one's sins" (MW) and as an adverb the meaning would be "without expiation of (my) sins". For the use of the word in Skt see Gampert (p. 29). The same meaning is also found for AMg *nivvisai* (see Schubring (1962, § 162)). Although this meaning is not listed for *nibbisati* in Pāli, it is possible that another example is to be seen in Sn 25 where the Buddha states *nâhaṃ bhatako 'smi kassaci, nibbiṭṭhena carāmi sabbaloke. attho bhatiyā na vijjati.* This verse comes as one of a series of punning replies by the Buddha to the advantages of a farmer's life as proposed by Dhaniya. We should expect a pun upon the meanings of *nibbiṭṭha*, one being "earnings" and the other "expiation". The failure of the cties to explain *nibbiṭṭha* and *anibbisaṃ* probably means that the idea of expiation was a very old one, no longer fully understood.

None of the meanings given in the dictionaries really fits *aparaddha* here, and in JOI (Baroda) XV, 114–15 I compared AMg *aparaddha* or *avaraddha* and BHS *aparādhyati* and suggested the translation "destroyed, disappeared".

For the cadence of pāda *d* see § 35 (*d*).

81. This verse probably follows 80 because of the similarity of subject and structure (§ 8(*a*)).

The author's name Samiti-gutta is translated "Guarded-by-concord, *or* by-union" by Mrs. Rhys Davids (Breth., p. 78.1), but in view of the close relationship between the words *samiti* and *gupti* in Jainism it is perhaps more likely that Samiti-gutta was originally a Jain, and his name meant "Protected by the *samitis*". The cty gives no hint that he was a Jain, although there are references to such conversions both in Thag, e.g. of Ajjuna (88), and in Thīg, e.g. of Nanduttarā, author of Thīg 87–91, and of Bhaddā, called *purāṇa-niganṭhī*, author of Thīg 107–11. Mrs. Rhys Davids has also pointed out (Sist., p. xxii) that although the cty does not say so there are Jain features in the story and verses of Isidāsī, author of Thīg 400–47.

Cty: *vatthu, tassa kammassa vipaccan'okāso añño khandha-ppabandho n' atthi.*

82. Cty: *sokā pahato ti, dubhikkhā-bhayādi-janitena sokena upahato,* i.e. *sokā* is taken as an instrumental (see Geiger (1916, § 78)). Since both *apa-han-* and *pra-han-* exist in Skt, we should perhaps rather punctuate *sokāpahato* with Be, and take the word as a *tatpuruṣa* compound as does CPD. Woodward later accepted this punctuation (ii vii). *Apahata* should therefore be added to PED and PTC.

83. Lüders pointed out (§§ 196–219) that although in combination with *kusala, akusala,* etc. *dhamma* was normally plural, there are several examples of the singular, and there is good reason to suppose that these are examples of the development of Pāli *-aṃ* < Skt *-ān*. He did not quote this occurrence of *kusalaṃ dhammaṃ* as an example, nor *bhāvayaṃ kusalaṃ dhammaṃ* at A ii 40. It is probable that in 533 *satta-yugaṃ*

puneti is another example (cf. *sapta yugām* in Mvu iii 109), and *mathenti saṃkappaṃ* in 674 and *odahi migavo pāsaṃ* in 774 may also be examples in the light of *sammanti saṃkappā* in 675 and *chinnā pāsā* in 775. For Pāli *-aṃ* < Skt *-āni* see the note on 2.

84. Cty: *kudāssu nāmā ti, kudā nāma. sū ti, nipāta-mattaṃ.* For the interrogative particle *(s)su* see the note on 87.

85. Pāda *b* is a syllable short (§ 28(*c*)), i.e. it is an odd *Vaitālīya* pāda in place of the expected even one. It becomes regular if we read *paviveka-⟨ssa⟩ rasaṃ* (§ 44), cf. Uv. 31.51 *pravivekasya rasaṃ*. Probably *paviveka-rasaṃ* entered the text as a stock phrase (cf. Dh 205 and *praviveka-rasaṃ* in Uv. 28.5).

Cty: *nipako ti, kamma-ṭṭhāna-pariharaṇe kusalo.* This meaning fits well the occurrences of the word in Thag (682 1081 1218) but Edgerton has pointed out (BHSD *s.v.*) the possibility of translating the word "zealous", which gives equally good sense in the contexts, and possibly better sense in such words as *a-nipaka-vutti* (see CPD, *s.v.*).

Cty: *citta-nimittassa kovido ti, bhāvanā-cittassa nimitta-ggahaṇe kusalo.* The reference is then to mental images conjured up by concentration.

86. Cty: *sū ti, nipāta-mattaṃ.* See the note on 225.

Cty: *pāṇi-tale va, hattha-tale āmalakaṃ viya dassento.* As Woodward points out (iii 172.10) this is a favourite simile with Dhammapāla, and it is therefore not absolutely certain that it is an accurate explanation of *pāṇi-tale* here. The form could be either locative singular, or accusative plural "showing the palms of his hands". If the latter, then Mrs. Rhys Davids may be correct in suggesting (Breth., p. 414) that this is a reference to *ācariya-muṭṭhi* (see D ii 100 S v 153): the Buddha shows the palms of his hands to prove that he is not keeping anything back from his followers.

89. This verse probably follows 88 because both contain a reference to *ogha* (§ 8(*a*)).

Cty: *pātālā ti, pātālayan ti pātālā; mahāsamudde ninnatā padesā. keci pana nāga-bhavanaṃ pātālā ti vadanti. idha pana agādha-duravagāha-duruttaraṇ'aṭṭhena pātālā viyā ti pātālā, diṭṭhiyo.* SA i 288 (on S i 197) glosses: *pātālo-rajo, appatiṭṭh'aṭṭhena pātāla-saṅkhāto kilesa-rajo* and S iv 206 states: *sarīrakānaṃ dukkhānaṃ vedanānaṃ adhivacanaṃ yad idaṃ pātālo.* See also the note on 1104.

Cty: *sabbe mānā, nava-vidhāpi mānā.* These are given in detail at Vbh 389–90.

90. For *kkh-* in *kkhandhā* see § 42.

By classical standards the opening ×–⏑– should be avoided in the even pādas of a *śloka* verse, but such an opening is found elsewhere in Thag. e.g. *vihārato* 223*b*, *yācanti pañjali-katā* 836*b*. At 223 O suggests (*f.n.*) reading *vihārā ca m.c.*, and at 836 *yācantī m.c.* In 20 some of O's MSS

read *nikanti n' atthi*, doubtless to avoid the irregular opening; in 461 occurs *aggiṃ vā te* for *va*; it is possible that *matta-ññū* in 583 is *m.c.* (but see the note on 10); in 713 some of the other editions read *bhavo vā yattha* for *ca*; in 841 1083 1178 O reads *tiṭṭhanti m.c.* without the authority of any MS. In 991 the split compound *taṃ bhūmiṃ rāmaṇeyyakaṃ* is probably to avoid the opening. The metre could easily be improved here by reading *tiṭṭhantī* (§ 47(*h*)). See also the note on 61.

91. Mrs. Rhys Davids states (Breth., p. 85.2) " the metre is here not that of the usual *śloka* ". As Alsdorf points out (App. II, p. 235), it is *Gīti* without a caesura after the third *gaṇa* of the second line (= *vipulā* (§ 32)).

Cty: *sudhannan ti, sudhā eva so annaṃ; sudhā-bhojanaṃ, devānaṃ āhāro*. As Alsdorf states, we must read *su(d)dh'annaṃ m.c.* (§ 40), against all MSS and editions, but the certainty of the reading is no guide to the meaning intended by the author (§ 39).

For *sata-rasa-bhojana* cf. DhA iii 96–97.

Cty: *Gotamena Buddhena, Gotama-gottena sammā-sambuddhena*. The cty on 367 and 1089 agrees that Gotama was the Buddha's *gotta*. For the way in which a khattiya family could acquire a brahmanical *gotta* see Brough (1953, p. xv). The name is used in Thag for others of the Buddha's family: Ānanda 119 1021 1023 1223, Suddhodana 536, and metaphorically of Vaṅgīsa 1219. The cty on 1219 states: *Gotamā ti, Gotama-gottassa Bhagavato sāvakattā attānaṃ Gotama-gottaṃ katvā ālapati*. For the metaphorical use of *putta* by the Buddha's followers see the note on 41, and cf. the way in which Kāḷudāyin calls Suddhodana his grandfather because he is his " father's " father (536). For the way in which Mahāprajāpatī became a Gotamī on marrying into the clan see Brough (1953, p. xv), and cf. the term *gotra-bhū*, used of those who joined the Buddhist sect (see PED, *s.v.*).

92. Cty: *suññato animitto cā ti, ettha appaṇihita-vimokkho pi gahito yeva; tīṇi pi c' etāni nibbānass' eva nāmāni*. For these types of release see Vin iii 92 Ps ii 35 Vism 658.

93. This verse has the usual *śloka* cadences, and in a private letter Professor Warder confirms that the metre is indeed *śloka*. Pāda *a* has only seven syllables (§ 38), while pādas *cf* have nine syllables. Pāda *c* shows resolution of the sixth syllable (§ 36), and in pāda *f* we are doubtless to scan *kāmayati* as *kāmeti*. Pāda *e* has nine syllables (§ 37) even when resolution of the sixth syllable (§ 36) is discounted, because it is the negative form of pāda *c*.

94. There is resolution of the sixth syllable in pāda *a* (§ 36).

For the scansion of *sirīmato* see § 51.

In *Sakyaputta* -*putta* should be left untranslated, since it means " member of the clan of . . .". " Member of the Sakya clan " = " a Sakya ". PED recognizes this pleonastic use (*s.v. putta*), but as Hare points out (GS iv 114:6) *para-putta* (A iv 169) is mistranslated there. For

comparable uses of *-putta* cf. Vajji-putta (the author of 62) " a member of the Vajji clan ", and see Alsdorf (1962b, p. 129.11) and Hultzsch (p. 3.7).

Cty: *agga-pattenā ti, aggaṃ sabba-ññutaṃ sabbehi vā guṇehi agga-bhāvaṃ, seṭṭha-bhāvaṃ pattena.* The cty on 288 explains: *agga-ppattaṃ, agga-bhūtānaṃ sīlādīnaṃ guṇānaṃ adhigamena.*

Cty: *agga-dhammo ti, aggo, uttamo nava-vidha-lokuttara-dhammo suṭṭhu aviparītaṃ desito pavedito.* See the note on *agga* in 1244.

95. For *-addhāna m.c.* see § 43(*b*).

For the cadences of pādas *bd* see § 35(*c*).

For the sentiment of the verse *cf.* 14.

96. Cty: *paricāretvā ti, rūpādisu ārammaṇesu indriyāni paricāretvā, sukhaṃ anubhavitvā, dev'accharāhi vā attānaṃ paricāretvā upaṭṭhapetvā.* Winternitz has pointed out (p. 110.3) that the sentiments of this verse are not typical of the oldest stratum of Buddhist thought (§ 14(*b*)).

97. Pāda *d*, which recurs in 862, has nine syllables, and we may either assume resolution of the third syllable, which is rare in Thag (§ 36), or scan *dut'ya* (§ 51). In *dutiyā arati vuccati* Sn 436 there is also a redundant syllable, but this could be an example of resolution of the first syllable. At J vi 54 occurs *taṃ dutiyābhisecanaṃ*, and the replacement of *idaṃ* by *taṃ* may represent later normalization. See the note on *tatiya* in 128.

98–99. These verses are together because of their similarity (§ 8(*a*)). PED states incorrectly that *muṭṭha* occurs only in the two compounds *muṭṭha-sacca* and *muṭṭha-sati*.

If we read *piya⟨ṃ⟩* (§ 47(*a*)) with Be and Se, and *manasī- m.c.* (§ 47 (*a*)), we have a regular *Triṣṭubh* pāda in a *śloka* verse, cf. 794 *ff.*

99. ThagA punctuates *saṃsāram upagāmino* in the lemma, but we should probably punctuate *saṃsāra-m-upagāmino* and take the word as a compound parallel to *bhava-mūlopagāmino* in 98.

100. In pāda *c* there is resolution of the fourth syllable, and in pāda *d* resolution of the first syllable (§ 36). I was wrong to suggest (App. I, p. 224) adopting the reading *parinibbāti* here as in 364.

The cty mentions four *sati-paṭṭhānā*: these are given at D ii 83 290 *ff* (see Rhys Davids' comment (Dial. ii 322 *ff*)). See also 166.

Cty: *guṇa-sobhena parama-sugandhā vimutti yeva, kusumāni; tehi sabbaso samma-d-eva sañchanno, vibhūsito, alaṅkato ti, vimutti-kusuma-sañchanno.* For the same idea cf. *vimutti-puppha* Miln 409, *vimutti-vara-kusuma* Miln 344 385, *parivimutti-kusuma-sañchanna* Miln 399.

101. Pādas *cd* are identical with 17*cd*, and it is a problem why the two verses are not together (§ 9).

There is resolution of the first syllable in pāda *b* (§26 (d)).

The retention of *-tv-* in *gihitvaṃ* is unusual, and we are tempted to read

gihittaṃ with Be. It is, however, possible that the retention of *-tu-* was a deliberate attempt to get a jingle with *hitvā*. ThagA reads *gihī tvaṃ* (as does Se) in the verse and in the lemma, but glosses *gahaṭṭha-bhāvaṃ pariccajitvā* which clearly goes back to *gihitva* or *gihitta*.

Cty: *anavosit'atto ti, anurūpaṃ na vosit'atto*. If this derivation is correct we have here an example of the double negative prefix *an-a-* (see the note on 1089), but CPD suggests (*s.v.*) a blend of *anosita* and *anavasita*.

Cty: *mukha-saṅkhātaṃ naṅgalaṃ imassa atthī ti, mukha-naṅgalī: naṅgalena viya paṭhaviṃ paresu pharasu-vācā-ppayogena attānaṃ khananto ti attho*. Mrs. Rhys Davids follows the cty in making the word refer to the fool, but it is much more likely that it refers to the pig using its snout to turn up the earth (§ 17).

102. The metre is *Āryā* with pāda *c śloka* (App. II, p. 235). Alsdorf suggests reading *saṃkhāresū m.c.* (§ 47(*f*)), and deleting [*saṃ-*] in pāda *b* (§ 45). It is, however, possible that we have here a very old copying error (see the note on 16), whereby *su-* was moved from *susamādhiṃ* (which would give a full fourth *gaṇa* (§ 32)) and added to *saṃkhāre* which was not recognized as an instrumental plural (see Geiger (1916, § 79) and the notes on 922 1031 1087 and 1180).

For the ending *-āse* see Geiger (1916, § 79) and Lüders (§ 4), and cf. 1216.

Cty: *lābhālābhena mathitā ti, patta-cīvarādīnaṃ c' eva vatthādīnaṃ ca lābhena taṃ nimittaṃ uppannehi anunaya-paṭighehi mathitā madditā abhibhūtā*, i.e. *lābhālābha* is taken as standing for *lābha-lābha*, not *lābha-alābha*. It is very likely that we should read *lābha-lābhena*, for the opening for the *vipulā* ⏑⏑⏑× is usually ×⏑–– or ×–⏑– (see Warder (1967, § 242)).

103. ThagA reads *pitvāna*, and this reading should be adopted.

For *ca* = *tu* see the note on 41.

104. The metre is *Āryā* (App. II, p. 236). Alsdorf suggests reading *pītī m.c.* (§ 47(*f*)), and deleting [*ca*] (§ 45). In the second line there is no caesura after the third *gāṇa* (= *vipulā* (§ 32)).

105. CPD does not quote *anattha-sahita*, but only *anattha-saṃhita*, which is read here by Be.

106. In pāda *d ca* is disjunctive, as is recognized by the cty which includes *pana* in the explanation (see the note on 41).

107–8. These two verses are together because the authors were father and son (§ 8(*b*)).

107. See the note on 46.

108. ThagA reads *savisaṃ vassa-satiko* in the verse and in the lemma, but explains *so visaṃ vassa-satiko*, which suggests that we are to separate

sa and *visaṃ* and regard *sa* as the pronoun. Probably we should print *visaṃ-vassa-saṭika* as one word, as in Sn 1019.

109. There is resolution of the fifth syllable in pādas *abc* (§ 27(*d*)).

Cty : *pākat'indriyo, asaṃvuta-cakkhu-dvārādiko ti attho.* The cty on 971 explains : *pākaṭo ti, dussilo ayaṃ ti pākaṭo pakāso ; vikkhitt'indriyatāya vā pākat'indriyo ti attho. Pākaṭa* also occurs in 975.

110. Pādas *ab* are *Triṣṭubh* ; pādas *cd* are *Jagatī*.

Here and in 102 1240 rain is attributed to *megha*, not *deva* (see the note on 1). That there is little conscious difference between the two is shown by *mahāmegho pāvassi tāvad eva, sutvā devassa vassato* Sn 30.

111. Smith pointed out (Sadd., p. 1170) that the metre of this verse can be reduced to 4 × -----,------- if certain emendations are made. In pāda *a* he suggested reading *-adhivāsā* (§ 49(*h*)), in pāda *c vuttī* (§ 47(*g*)) and *itarītaren'* (§ 49(*h*)), and in pāda *d anicca⟨t⟩taṃ* (§ 40), which may not be doubling *m.c.* but a formation with the suffix *-tta* not *-tā*.

Cty : *itarītarena, yathā-laddhena paccayena.* The cty on 230 explains : *itarītarena, yena kenaci hīnena vā paṇītena vā yathā-laddhena paccayena*, and that on 922 : *itarītare ti, yasmiṃ tasmiṃ hīne paṇīte vā yathā-laddhe paccaye.*

Brough (G. Dh. pp. xxv, 256) has pointed out the difficulties in the form of *duppabbajjaṃ*. It cannot be an adjective agreeing with *gehā*, nor is it likely to be a misunderstood absolutive. There seems, however, no reason why it should not be taken as a noun " (there is) a difficult going-forth ". *Pravrajya* (neuter) is found in Skt (MW), even if *pabbajja* is not attested for Pāli. The cty seems to support this interpretation with the explanation *pabbajantassa dukkarattā dukkhaṃ pabbajanaṃ, dukkarā pabbajjā ti, duppabbajjaṃ.*

Both PED and CPD take *adhivāsa* in the sense of " holding out ", but in a context with *geha* it must mean " dwelling in ", which perhaps supports the reading *adhivāsā*.

112. For *tevijja* see the note on 24.

113. This verse probably follows 112 because both are attributed to members of the Vaccha gotta (§ 8(*b*)). If this is so, however, it makes more inexplicable the question of why 113 is not with 13 (§ 9), since both are ascribed to theras called Vanavaccha, and have pāda *d* in common.

The verse is also attributed to Saṃkicca (601) and Mahākassapa (1070).

114. See the note on 1033.

115. Alsdorf points out (App. II, p. 236) that this verse is *Āryā* if the final *ti* is included in the text. There is a parallel to this at Utt. 10.37 (see Alsdorf (1962, p. 115.9)), but it seems more likely that pādas *cd* are *śloka*, with resolution of the sixth syllable in pāda *d* (§ 36) as Smith

suggested (1954, p. 12). For the resulting cadence of pāda *d* see § 35(*c*). For *pari[c]chadena m.c.* see § 41, and for *-sallakīkena m.c.* see § 47(*f*). There is no caesura after the third *gaṇa* in the first line (= *vipulā* (§ 32)).

Both PED and CPD give " be left behind " for *avakīyati*, neither of them listing this reference. The cty glosses *parihāyasi*, and it seems likely that we are to take the word in the sense of " be inferior to, be found wanting by ". Mt Nesādaka would seem to be a perfect place for meditation, and yet Mahānāma was unable to meditate and thought of committing suicide, i.e. he fell short of the mountain's opportunities, and was found wanting.

For the idea of suicide see the introductory stories to Vakkali's verses (350–54), to Sappadāsa's verses (405–10), and to Sīhā's verses (Thig 77–81). For the method of committing suicide see the story told by Charpentier (p. 300).

116. The introductory story in the cty states *Pārāpare gottatāya Pārāpariyo ti laddha-samañño*, but Woodward lists *Pārāsare* and *Pārāsariyo* as *v.ll.* The forms with *-s-* must be correct because the gotra name in Skt was *Parāśara* (MW). See also Brough (1953, pp. 174 *ff*). The name is also found in Pāli with *-s-*, e.g. J ii 202 M iii 298. For the alternation *p/s* see the note on 49. The verses of two other theras named Pārāpariya are included in Thag (726–46 920–48), and the cty on the third set states that the second and third Pārāpariyas are identical.

Cty: *cha-phassāyatane, cakkhu-samphassādīnaṃ channaṃ samphassānaṃ uppatti-ṭṭhānatāya phassāyatanāni ti laddha-nāmāni cakkhādīni cha-ajjhattikāyatanāni.*

Cty: *gutta-dvāro, cakkhu-dvārādīnaṃ guttattā.* The cty on 503 states: *soka-nimittassa abhāvato cakkhu-dvārādayo kāya-dvārādayo ca guttā, pihitā, saṃvutā etassā ti gutta-dvāro.* Cf. 125.

Cty: *agha-mūlaṃ, aghassa vaṭṭa-dukkhassa mūla-bhūtaṃ avijjā-bhava-taṇhā-saṅkhātaṃ dosaṃ, sabbaṃ vā kilesa-dosaṃ.* The cty on 321 explains: *vibādhana-sabhāvatāya aghā nāma rāgādayo.* ThīgA 288 (on Thīg 491) glosses: *dukkh'uppādan'aṭṭhena aghaṃ.*

118. Pāda *a* is old *Āryā*, suggesting that the whole verse is in this metre, although considerable emendation would be required to normalize it.

Cty: *abhisattho vā ti, " tvaṃ sīghaṃ gaccha, mā tiṭṭhā " ti devehi anusiṭṭho āṇatto viya. abhisatto ti vā pi pāṭho; " tvaṃ lahuṃ gacchā " ti, kenaci abhisāpa-kato viya ti attho.*

Cty: *nipatati ti, atipatati atidhāvati, na tiṭṭhati; khaṇe khaṇe khaya-vayaṃ pāpuṇātī ti attho.* CPD (*s.v. abhisattha*) suggests that *v.* *atipatati* be read for *nipatati*, although no other example of *atipatati* is listed for Pāli. Since *vayo* can mean " youth " (cty: *bālya-yobbanādiko sarīrassa avatthā-viseso*) we could translate " youth passes one by ". If, however, *ati-* is taken in the sense of *abhi-* (see the note on 447), then we can take *nipatati* in the sense of " settle upon " and translate " (old) age

comes upon one ". Cf. *adhipatati vayo khaṇo tath' eva* J iv 111, where JA iv 112 explains: *adhipatatī ti, ativiya patati sīghaṃ atikkamati*. The cty seems to be equating *adhi-* and *ati-*.

Tath' eva santaṃ in pāda *b* seems to demand that we read *tath' eva sato* in pāda *c*, although no MS or edition supports this.

Although Warder states (1967, § 58) that Aggavaṃsa gives a rule that *iva* is not combined with a preceding *-ā* to become *-eva*, Aggavaṃsa actually rules (Sadd., p. 614) that *-ā* + *iva* does not become *-eva*. Besides *aññasseva* there are several other examples in Thag of *-a* + *iva* becoming *-eva*, e.g. *kūṭeneva* 411, *sappasseva* 457, *pajjotasseva* 906, *sālikāyeva* 1232. In this last reference some editions read *sālikāy' iva* (see the note on 1232). Cf. also *padīpasseva* Thīg 116, *macchassera* J i 295 300 v 94 450.

119. Pādas *abd* are *Vaitālīya*; pāda *c* is *Vegavatī*. Pāda *c*, however, becomes *Vaitālīya* if we read **pāmado*, which would be the expected form for the (augmented) 2nd singular aorist of *pamajjati* (cf. *mado* from *majjati* Vin ii 195). Andersen did in fact emend in this way (1901, p. 125), but Brough (G. Dh, p. 194) questions the propriety of this. See also § 39.

Although the other editions and the cty read *opiya*, I now believe that I was wrong to suggest (App. I, p. 224) the adoption of this reading. Although PED favours this spelling, and states that *opiya* is *m.c.* for *upiya*, this cannot be correct since *upiya* can only be intransitive, while the sense here demands that *opiya* be transitive, as is recognized by the cties (ThagA: *ṭhapetvā*, SA i 292 (on S i 199): *pakkhipitvā*). In fact *opiya* must be the absolutive of *opeti*, although PED reverses the development and states that *opeti* is a secondary derivation from *opiya*. The finite verb occurs in *na te saṃ koṭṭhe openti* Thīg 283 S i 236, where Pischel and Ke read *osenti*, and ThīgA 219 glosses *ṭhapenti* and SA i 353 glosses *pakkhipanti*. In the same verse at J v 252 Fausboll reads *upenti*, but mentions *openti* as a *v.l.* JA v 252 glosses *upenti* (with *v.l. openti*). The BHS version of this verse (Mvu iii 453), however, has *osaranti*. Since no convincing etymology can be proposed for *opeti*, the presence of *-s-* in the BHS form suggests that we should read *osenti* in Pāli. Burrow, when discussing Pkt *viyosita* (p. 121), suggested a derivation < **vy-ava-śrayati*, and a derivation < **ava-śri-* would well suit *oseti*. Skt *ni-śri* exists in the sense of "lay, cast down" (MW), and the same meaning could apply to **ava-śri-*. The causative **ava-śrāpayati* would also explain Pāli *osāpeti* which exists as a synonym of *oseti*. I would therefore suggest the recognition of the existence of the verb *oseti* "to deposit" in Pāli, together with its absolutives *osiya* here and *ositvā* (spelt *opitvā*) at J iv 457 (glossed *khipetvā*), and the aorist *osi* (spelt *opi*) at J iv 457 (glossed *ukkhipi*) and J vi 185 (glossed *pakkhipi*). These forms are quoted in PED (*s.v. opeti*) but do not seem to be listed in PTC. At J v 252 we must read *osenti* for *upenti*. For another possible occurrence of the verb see the note on 531. For the alternation *p/s* see the note on 49.

For *hadayasmim m.c.* see § 49(*c*).

Gotama here is Ānanda, the Buddha's cousin, and like him a member of the Gotama clan. See the note on 91.

Cty: *bilibilikā ti, vilivili-kiriyā; bilibilī ti sadda-ppavatti; yathā niratthikā, evaṃ bilibilikā, parisā-jana-paññatti.* SA i 292 (on S i 200) explains: *bilibilikā ti, ayaṃ gihi saddhiṃ bilibili-kathā.* Since both cties make it clear that the word is an onomatopoeia, I do not understand why Mrs. Rhys Davids (Breth., p. 106.2) talks of "sticky-sticky-action". The word is presumably connected with the onomatopoeic roots *biṭ-, biḍ-, viṭ-, viḍ-* "sound, shout, etc." found in the Skt Dhātupāṭha (MW), and it must mean something like "hullabaloo".

Cty: *pasakkiyā ti, upagantvā.* SA i 292 (on S i 199) glosses: *pasakkiyā ti, pavisitvā.*

120. For *kkh-* in *kkhandhā* see § 42.

For *tiṭṭhantī m.c. see* § 47(*h*) and the note on 90.

123. Cty: *anayena añāyena, veḷu-dāna-puppha-dānâdi-anesanāya na hoti; jīvita-nikantiyā abhāvato.* The mention of *āhāra* in pāda *b* is, however, unexpected. The BHS equivalent (Uv. 13.17) reads *anaśanena*, which makes excellent sense, and we should probably read *anasanena* here. It looks as though O's reading arose from a scribal error (cf. the note on 16) whereby *-sa-* was omitted and the resultant *ananena* was corrected to *anayena*.

Cty: *santiko ti, cittassa santi-karo.* This meaning is not given in PED but is confirmed by BHS *nâhāro hṛdayasya śāntaye.*

Pāda *c* is an odd pāda instead of the expected even one, but this is probably because of the attempt to include the stock expression *āhāraṭṭhitiko.* The pāda could be normalized by reading *āhāra-[ṭ]ṭhitī[-ko]* (§§ 41, 45, and 47(*c*)).

124. Pāda *b* is *Aupacchandasaka* in a *Vaitālīya* verse, but can be normalized by assuming a redundant syllable (§ 28(*c*)) and reading *kule[su]* (§ 45), cf. *kule* Uv. 13.18. O's reading could easily have arisen by dittography of the first syllable of pāda *c* (see the note on 56).

Pāda *a* has a redundant syllable (§ 28(*c*)), which has probably arisen because of the attempt to include the stock expression *kāpurisa* (cf. 649). The same redundant syllable is found at Uv. 13.18. The pāda can be normalized by reading [*kā-*] (§ 45).

For the scansion of *sukhumaṃ* see § 51. In this position the metre allows scansion as a disyllable or trisyllable.

125. PED does not list *muhuṃ muhuṃ*. Cty: *abhikkhaṇaṃ*. The cty on 1129 explains: *abhiṇhaso*. The version of 125 found in the cty on 1 replaces *muhuṃ muhuṃ* by *punappunaṃ*. Cf. Skt *muhur muhur* "again and again" (MW).

Cty: *makkaṭa, citta-makkaṭa*, cf. *cittaṃ calaṃ makkaṭa-sannibhaṃ* 1111. For *kuṭikā* see the note on 1. The five doors are the eyes, etc. (see

the note on *gutta-dvara* in 116). Cf. *aṭṭhi-kankala-kuṭi c' esā makkaṭāvasatho iti. citta-makkaṭassa nivāsato vā kuṭi* SnA 31.

The cadence of pāda *a* must be ⏑––– (*paṭhyā*). For *-dv-* not making position in *-dvārāyam* see § 50(*c*).

For the scansion of *anupar'yeti* see § 51.

126. The *v.l.* quoted from the cty by O (*f.n.*) should be *neto*, not *nete*. ThagA reads *n' eva* in the lemma. The comparable pāda in 859 (*āryā* metre) has *na-y-ito*.

127. For the austerities mentioned in this verse see Vin iii 89.

For the thera's name see § 6(*c*).

128. The meaning of *dvinnaṃ antara-vassānaṃ* is ambiguous (see CPD. *s.v.*). Cty: *dvisu antara-vassesu pabbajito arahattaṃ appatta-saṃvaccharesu*. The introductory story states that the thera uttered his one sentence *dutiye saṃvacchare*, but the genitive case can be used to denote the time after which (e.g. *cirassa(ṃ)* 868), as well as the time during which (e.g. *tikkhattuṃ divasassa* 345). We thus have a choice of translating " in two years " or " after two years ".

For the cadence of pāda *b* see § 35(*a*). It could be normalized by reading *me* (§ 49(1)).

In pāda *c* we may either assume resolution of the first syllable, or scan *tat'ye* (§ 51). See also the note on *dutiya* in 87.

Cty: *tamo-kkhandho, avijjānusayo*. The cty on 170 explains *tamo*: *avijjā*, and SA i 191 (on S i 130) glosses *tamo-kkhandho*: *avijjā-khandho*.

129. Cty: *maccuṃ pajahī ti, maccu-hāyī; āyatiṃ punabbhavassa agahaṇato maraṇābhāvena maccu-hāyī*. The cty on 1177 explains: *maccu-rājassa bhañjitattā maccu-hāyinaṃ*, and in the cty on 1180 *maccu-hāyī* is used to gloss *maraṇābhibhū*. SnA 508 (on Sn 755) glosses: *maccu-hāyino ti, maraṇa-maccu-kilesa-maccu-devaputta-maccu-hāyino, tividham pi taṃ maccuṃ hitvā gāmino ti vuttaṃ hoti*. ItA ii 4 (on It 46) explains: *te janā maccu-hāyino ti, te khīṇāsava-janā maraṇaṃ samatītā*. Of the two versions of this verse in Uv., one (13.13) reads *-hāyī*, but the other (13.13) *-hantā*.

Cty: *appaññāto, " dhuta-vādo bahussuto dhamma-kathiko " ti uppanna-lābhassa abhāvato na paññāto, na pākato ti*. Both versions in Uv., however, read *alpa-jñāta*.

There is resolution of the first syllable of pāda *d* (§ 36).

It would seem that O's reading *ajānatā* rests upon very little authority. O quotes it (*f.n.*) from MS D (= the Copenhagen MS) as an alternative to *ajānakā* (does this mean Oldenberg could not distinguish between *-k-* and *-t-* at this point in the MS ?) in the text of Thag, but gives *ajānakā* as the reading of the cty. Woodward, however, who used a photograph of the same MS, gives *ajānakā* as the reading of the text, and only *ajānanā*, without any *v.l.*, as the reading of the cty. I can only assume that O's *f.n.* is incorrect, and for Db we must read Da and *vice*

versa. If this is so, then O's reading *ajānatā* would be based upon a misreading of the cty's explanation *ajānanā*, which is guaranteed as the ablative of *ajānana* by the paraphrase *ajānanato*. If *ajānatā* were genuine it could only be the nominative plural of the present participle with *-n-* omitted (§ 43(*a*)). Both versions in Uv. read *ajānakāḥ*. Perhaps we should read *ajānakā* with Ke.

130. Cty: *ca-saddo vyatireke*, but the sense demands that we take *ca* as a disjunctive (see the note on 41).

131. This verse makes better sense if we take *sabba-ññu* and *aparājite* together as a compound, with Be. ThagA, however, (text, lemma, and explanation) keeps them separate, taking *sabba-ññu* as a nominative singular.

132. Cty: *veneyya-sattānaṃ lobha-kantārādito vāhan'aṭṭhena sattha-vāhe. aññeki duddamānaṃ purisa-dammānaṃ saraṇato accantikena damanato sārathīnaṃ*. The *magga* is the *ariya-magga*, and the *paṭipadā* the *sīlādi-paṭipadā*.

Cty: *pavara-bhūte uttame sammā-sambuddhe*. The cty on 426 explains: *varuttamaṃ, ativiya uttamaṃ*.

134. There is resolution of the fourth syllable in pādas *bd* (§ 36). Uv. 31.17 changes the verb to *vyatibhindati*, although reading *samatibhindati* in 31.11. This is presumably later normalization to avoid the (apparently) nine-syllable pāda.

135. Pāda *a* has only seven syllables (§ 38). It could be normalized by reading *saṃjāti* for *jāti* (cf. A iii 359), or *jātiyo*.

PED is incorrect in stating that *vusita* is found only in the phrase *vusitaṃ brahma-cariyaṃ* (see also 913).

Cty: *jāla-saṅkhāto ti, satta-santānassa otthaRaṇato nissaritum appadānato ca jāla-saṅkhāto ti ca laddha-nāma diṭṭhi avijjā ca*. In 306, however, occurs *taṇhā-jāla*, and *jālinī* in 162 is explained as *taṇhā*.

Cty: *bhava-netti, kāma-bhavādikassa bhavassa nayanato pavattanato bhava-netti saññitā taṇhā*. In the cty on 767 it is glossed *bhava-taṇhā*. UdA 272 explains *netti vuccati bhava-taṇhā, saṃsārassa nayanato*, and MA iii 342 (on M ii 105): *bhava-netti ti, bhava-rajju. taṇhāya etaṃ nāmaṃ. "yaṃ tāya hi goṇā viya gīvāya rajjuyā" sattā hadaye baddhā, taṃ taṃ bhavaṃ nīyanti, tasmā bhava-netti ti vuccati*. In this context *netti* is hardly "guide, conductor, support" (PED), but rather "that which leads". See also Hardy's note (Netti, p. vii.1). In BHS occurs *loka-nāyinī* as an epithet of *tṛṣṇā* (Uv. 29.53).

136. For pāda *b* see the note on 46.

137. Pādas *ab* have a parallel in sentiment, although not exactly in words, at G. Dh 174 and Netti 146. An exact parallel with pāda *a* occurs at Uv. 31.47*a*. Uv. 31.47*b* resembles Netti 146, and 31.47*d* resembles

G. Dh 174*d*. None of these parallels is noted by Bernhard (p. 424). It is interesting to note that of these four verses not one has more than two pādas in common with any of the others.

138. Cty: *idāni agga-magg'uppattito paṭṭhāya iṇa-bhāva-karāya pakīnattā, kāma, te anaṇā mayaṃ: na tuyhaṃ iṇaṃ dhārema. avīta-rāgo hi rāgassa vasaṃ vattanato tassa iṇaṃ dhārento viya hoti. vīta-rāgo pana taṃ atikkamitvā paramena vitt'issariyena samannāgato, aniṇattā eva.*

Cty: *nibbānaṃ, anupādi-sesa-nibbānaṃ*. See the notes on § 1274.

139. The expected parallelism between pādas *ab* and *cd* is missing in the Pāli version, which raises doubts about its correctness. A similar verse occurs at Uv. 14.2, where pādas *cd* read *sa hatas tv itaraṃ hanti vītaṃsaneva pakṣiṇaḥ*. This version makes better sense, since it forms a parallel to pādas *ab*: " killed, he kills another, as one kills birds with a (dead) decoy ". For a more detailed discussion of *vītaṃsa* see Ind. Ling. Vol. 26, pp. 132–36.

Cty: *pakkhimā ti sākuṇiko*. This makes sense in the context, but elsewhere in Thag the word means " bird " (1036 1156, but see the note on the latter), so PED may be correct in seeing that meaning here, which would agree with the BHS version. In that case it would be necessary to read *pakkhimaṃ* or *pakkhime*. I do not understand PED's comment " read *pakkhime* for *pakkhimaṃ* ", or is " for " a mistake for " or " ? The original reading of pāda *c* was presumably *so hato itaraṃ hanti*, in which *itaraṃ* was replaced by *attānaṃ* from pāda *a*, and *so hato* was " corrected " to fit in with this.

140. The cty explains *Sujampati* as a vocative, and tells an introductory story in which Sakka visits Vasabha. It is, however, possible to take *Sujampati* as a nominative " Sujampati himself is *kaṇha*, in whom are evil deeds, i.e. if he has evil deeds in him ".

Cty: *kaṇho, nihīna-puggalo*. For *kaṇha* as a term of abuse cf. the common expression *muṇḍakā samaṇakā ibbhā kiṇhā bandhu-pādāpaccā* (D i 90 103 iii 81 M i 334 S iv 117) and the note on *kaṇhābhijātika* in 833.

For *br-* not making position in *brāhmaṇo* see § 50(*a*).

141. Cty: *sussūsā ti, sotabba-yuttassa sabba-sutassa sotum icchā*. I take the word in its true desiderative sense here " desire to hear ", and *suta* in the sense of " hearing " (see the note on 36). Brough, however, translates " learning " (G. Dh, p. xxiv).

142. At M i 46 this verse was uttered by the Buddha to Mahācunda. It therefore became " his " verse, and is consequently attributed to him in Thag (§ 2). At S i 154 and Miln 402, however, it is attributed to Brahmā Sahampati (§ 5).

For *satīmā m.c.* see § 46(*a*).

143. Cty: *vekha-missenā ti, varatta-khaṇḍādinā sīsādīsu vekha-dānena. vedha-missenā ti pi pāṭho: so ev' attho.* Besides O's reading *vegha-*, other *v.ll.* found in the editions or cty are *vesa, vetha*, and *veṭha*. Rhys Davids (SBE 11, p. 37) translated *vegha-missakena* at D ii 100 " with much additional care ", and favoured a derivation from *vekha* < Skt *avekṣā*, although later (Dial. ii 107) he translated " thongs " and " bandaging up ". Woodward (UdA, p. 330.4) favoured the same derivation, but " care " would not fit the context in Thag. The explanation at DA ii 548 (on D ii 100) and at SA iii 204 (on the same passage in S v 153) includes the compound *arahatta-phala-veghanena* (*-veṭhanena* in SA, although *vekha-missakena* is read), and whatever etymology is proposed for *vegha* etc. must also be applicable to *veghana* etc. Be's reading *veṭha* in Thag, and SA *veṭhana* seem to offer the best solution, for Skt *veṣṭa* is quoted in the senses " band, noose " which would fit all contexts well, and *veṣṭana* occurs with the meanings " bandage, band " (MW).

Only Ke reads *pharasu* here, and we should probably read *pharasū* with ThagA, Be, and Se. This would avoid the opening ⏓⏑⏑– (see the note on 61).

Cty: *nān'atthena ca kammunā ti, hanana-ghātana-hattha-pādādi-cchedanena khuddaka-velā-dānādinā ca nānā-vidhena parūpaghāta-kammena.*

Mrs. Rhys Davids seems to censure Neumann unjustly (Breth., p. 120.5), for the cty gives two readings and two explanations: *tatth' eva kīranti ti, te yāni kamma-kāraṇāni karontā aññe bādhiṃsu, tatth' eva tāsu yeva kāraṇāsu sayaṃ kīranti, pakkhipīyanti; tathā-rūpaṃ yeva dukkhaṃ anubhavantī ti attho. tath' eva kīrantī ti ca pāṭho. yathā sayaṃ aññesaṃ dukkhaṃ akaṃsu, tath' eva aññehi karīyanti, dukkhaṃ pāpīyanti ti attho.* We have then the choice of reading *tathā kīranti* " they are treated thus ", or *tattha kīranti* " they are scattered (= thrown) there ". PED states that the simple verb *kirati* " to scatter " is not found, and if this is true of the passive too, the form we have here must be from *karoti*. I was therefore wrong in suggesting the adoption of the reading *tatth'* (App. I, p. 224, where *tath'* is misprinted).

145. For *-nn-* in *ku-nnadīnaṃ* see § 40.

PED states that *odaka* is found only at J iii 282 (in prose). The word is presumably *m.c.* here, but cf. *kunadīṣu yathaudakaṃ* Uv. 1.18.

146. The cty explains *ssa* in pāda *c* as *assa bālassa*, and in pāda *d* as *assa pāpa-kammassa*, and both these explanations are possible. In Uv. 9.11, however, pāda *c* begins *paścāt tu*, which makes it appear that the redactor of the BHS version took *ssa* to be a particle. In view of *pacchā so* in 225 and 871 we are probably justified in taking *ssa* to be the equivalent of Skt *sma* (see the note on 225). For the use of *tu* as an emphatic particle in the BHS version cf. G. Dh *du* = Pāli *ve* (G. Dh, index *s.v. du*). Brough (G. Dh, p. 228) has drawn attention to the existence of *hi ṣa* in G. Dh 160 as an equivalent of Skt *hi sma*, and I would suggest that *hi ssa* in pāda *d*

is an example of the same particle, cf. *hi so* in 238, *taṇhā hi ssa dutiyā, sā ssa pahīnā* S iv 36–37.

147. For the scansion of *vīriya* see § 51.

148. For the scansion of *ar'ya* and *vir'ya* see § 51.

149. For the scansion of *keṭh'yati* see § 51. It would also be possible to assume resolution of the seventh syllable in pāda *c*, which would give the cadence ⏑ – – ⏑ (*pathyā*).

150. ThagA reads and comments on *gaccha* instead of *gacchan*, and takes *taṃ* with *janaṃ*. Woodward suggests (ii 26.10) that *taṃ* (= *tvaṃ*) should be taken with *gaccha*. Se reads *gacchantaṃ*, and Ke reads *gaccheyya* but mentions *gacchantaṃ* as a *v.l.*. It is possible that *gacchaṃ* is the correct reading, for the cty explains the verse as meaning *tehi anupaddutaṃ ṭhānaṃ gaccheyyaṃ, pāpuṇeyyan ti attho.* For *gacchaṃ* as a future see the note on 14.

151. The metre of this verse is interesting in that it is *Triṣṭubh* with five pādas. For *i[t]thi m.c.* see § 41. We must either lengthen the second syllable of this word *m.c.* (§ 47(*a*)), or recognize that *br-* makes position in *brahatī* (§ 50(*a*)).

Kāḷi is taken by the cty as being the woman's name, but there seems no reason for translating it as anything other than " dark, swarthy ".

ThagA and Be read *bāhaṃ* in place of *bāhuṃ*, and this should probably be adopted, rather than have two words for the same bone in one pāda.

The other editions read *abhisandahitvā*, and this reading should be adopted.

152. I do not understand Mrs. Rhys Davids' comment (Breth., p. 124.1) " the account closes with an odd half line ", unless this is a reference to the five pādas of 151.

For the scansion of *kay'rā* (by metathesis from **karyā*) see § 51.

For *punā* (or *puno*) *m.c.* see § 47(*a*) and the note on 57.

Cty . *upadhiṃ, kilesūpadhiṃ.* The cty on 1216 explains : *upadhīsū ti, khandhūpadhi-ādisu*, and the cty on 516 explains : *nirūpadhī ti, kilesūpadhi-ādīnaṃ abhāvena nirūpadhi.* See also Mrs. Rhys Davids' note (Breth., p. 398.7).

Although the introductory story in the cty implies that the bones were placed before Mahākāḷa for the purpose of *asubha-jhāna* (see also Mrs. Rhys Davids' note (Breth., p. 124.1)), the verse itself gives no hint of this and merely represents a hope that the author would not (be reborn again and) die again, to have his bones broken up. The explanation in the cty recognizes this : *yathā-y-idaṃ mata-sarīraṃ bhinna-sarīraṃ sayati, evaṃ kilesūpadhīhi saṃsāre punappunaṃ uppattiyā kaṭasī-vaḍḍhako hutvā bhinna-sarīro ahaṃ mā sayissan ti.* For *kaṭasī-vaḍḍhaka* cf. 456 575.

153. For the combination of *saṃghāṭi* with *pāruta* see Miss Horner's note (BD ii 32.2,3) and cf. 944 998.

154. Pāda *c* in O's text has nine syllables (§ 37). The metre can be normalized by assuming prodelision and reading *'navassuto* with ThagA and Se.

155–56. The cty identifies this Kimbila with the author of 118 (see § 10).

155. Cty: *uñchā-pattāgate, uñchā-cariyāya ābhatattā uñchā-patte āgatattā pattāgate patta-pariyāpanne.* Woodward quotes (ii 31,4) the explanation at PvA 265: *uñchena bhikkhā-cārena laddhe pattāgate patta-pariyāpanne āhāre.* For the change of meaning from "gleaning" to "alms" see Alsdorf's note (1958, p. 264).

156. There is resolution of the sixth syllable in pāda *a* (§ 36).
For the scansion of *-viriyā* see § 51.

157. Pāda *a* has nine syllables (cf. 291, where the irregularity arises from the introduction of the negative form of 293). CPD's suggestion of reading *ayoni[so]-* is unnecessary, because if we regard *-manasī-kārā* as an example of (incorrect) lengthening *m.c.* (§ 46(*f*)), we can read *manasi-kārā* (§ 49(i)), with ThagA, as in Thīg 77, and assume resolution of the sixth syllable (§ 36).

158. Cty: *yoniso, udaya-vaya-ñāṇena samma-d-eva samatha-vipassanāya.*
For *ādicca-bandhu* see the note on 26.

160. For the scansion of *garahanti* see § 51.

161. Cty: *bojjhaṅgā ti, bodhi-saṅkhātassa ariya-puggalassa aṅgā: sati-dhamma-vicaya-viriya-pīti-passaddhi-samādhi-upekkhā-saṅkhātā magga-pariyāpannā dhammā.* See also Miss Horner's note (MQ i 45,4). I translate "constituents of enlightenment".

162. Cty: *saṃsibbana-parisibbanākāraṃ punappunaṃ pavatti-saṅkhātaṃ jālaṃ etassa atthī ti jālinī ti laddha-nāmaṃ taṇhaṃ.* The cty on 908, however, explains: *jālinī ti, ettha Jālinī ti devataṃ ālapati*, doubtless influenced by *devatā Jālinī nāma āyasmato Anuruddhassa purāṇa-dutiyakā* S i 200. DhsA 363 (on Dhs 189) explains: *aneka-ppakārakaṃ visaya-jālaṃ taṇhā-vinipphandita-nivesa-saṅkhātaṃ vā jālaṃ assā atthī ti, jālinī.* Cf. *jālinī taṇhā* S i 107 Dh 180, *taṇhaṃ jāliniṃ* A ii 211–13.
Cty: *nibbāyissaṃ, parinibbāyissāmi.* See the note on 5.

163. For the scansion of *tiriyaṃ* see § 51.
Cty: *keci pan' ettha gāthā-sukh'atthaṃ āhū ti dīghaṃ katvā, taṃ āhu ahosī ti atthaṃ vadanti* (see the note on 57). The original reading was perhaps *ubbhaṃ ahū*, which was changed (§§ 46(*f*) and 48(*c*)) to avoid the opening –⏑⏑– (see the note on 61).
Cty: *yūpo, pāsādo.* This verse also occurs at J ii 334, where the same

explanation is given. The story of Panāda is also told (in prose) at Divy. 56, where the phrase *yūpaṃ ucchrāpayet* occurs. This verb is more applicable to a sacrificial pole than a palace, so we must either assume that *pāsāda* means " sacrificial pole ", although the dictionaries do not give this meaning, or conclude that the cty extracted the meaning from the verse, which was not correctly understood.

Cty: *tiriyaṃ soḷasa-pabbedho ti, vitthārato soḷasa-kaṇḍa-pāta-ppamāṇo*. JA ii 334 gives a similar explanation with *-vitthāro* replacing *-ppamāṇo*. PED (s.v. *pabbedha*) states that the word means " (measuring) an arrow shot " but adds that it is applied to the breadth or width. Edgerton gives the same two meanings for *pravedha* (BHSD, *s.v.*). If it means " width " it is unnecessary, since the texts include *tiriyaṃ* and Divy. 56 reads *tiryak ṣoḍaśa-pravedho*, but this in itself is no strong reason for rejecting the meaning. If it means " arrow-shot " then the Pāli version makes sense, with *soḷasa* and *sahassadhā* referring to multiples of this measure. In the BHS version, however, the width is given in arrow-shots but the height in *vyāma*. The result would be a *yūpa* of a very odd shape. On the analogy of *udvedha/ubbedha* and BHS *āvedha* we should expect *pravedha/pabbedha* to be a dimension, not a measure. The Burmese edition of J ii 334 reads *soḷas'ubbedho*, but this cannot be correct, since it gives two different measurements for the height, and although it might be tempting to see the meaning " width " for *ubbedha* here, and to quote Mvu iii 228 in support (see Jones's note (iii 223.4)), it is likely that the Burmese reading has arisen from an attempt to normalize the (apparently) nine-syllable pāda, while the BHS reading is probably a mistake (see BHSD, *s.v. udvedha*). The Burmese reading is nevertheless interesting because the normalizers, when faced with an irregular pāda, replaced *pabbedha* by a dimension, not a measure.

Cty: *ubbham āhu sahassadhā ti, ubbhaṃ uccam eva pāsādassa sahassadhā-pamāṇo hoti*. The measure is to be understood as the same as that supplied for *soḷasa*. JA ii 334 makes this clear: *ubbedhena sahassa-kaṇḍa-gamana-mattaṃ*. Divy. 56 has *vyāma-sahasraṃ*.

164. The other editions of Thag, the Burmese edition of J ii 334, and Ap 252 all read *sahassa-kaṇḍo sata-geṇḍu*, and these readings should be adopted. Fausboll reads *sahassa-kaṇḍū sata-bhedo*.

Cty: *sahassa-kaṇḍo ti, sahassa-bhūmako*. The cty probably thought that the author would not repeat himself, and so tried to provide an explanation which differed from that given for *sahassadhā* in 163. Perhaps it was the interpretation " storey " which led to the gloss *pāsāda* for *yūpa*. JA ii 334, however, glosses: *sahassa-kaṇḍū, sahassa-kaṇḍ'ubbedho*. Although PED (*s.v. kaṇḍu*[2]) translates " an arrow-shot (as measure) ", JA does not gloss *kaṇḍa-pāta* here, and there seems to be no reason for taking *kaṇḍa* as meaning anything other than " arrow-(length) ". If we take the dimensions as being 16 × 1,000 arrow-lengths in the Pāli version, and 16 arrow-lengths × 1,000 *vyāma* in the BHS version, the discrepancy is not so great.

Cty: *sala-geṇḍū ti, aneka-sala-niyyūhako.* JA ii 334: *sala-bhedo ti, sala-bhūmiko.* PED favours the reading *-geṇḍu* (*s.v. bheṇḍu*), and translates "ball-shaped ornament, turret, cupola" which would agree with ThagA's explanation. For the alternation *bh/g* see the note on 1150.

Cty: *haritā-mayo ti, cāmikara-suvaṇṇa-mayo. keci pana haritā-maṇi-sarikkhako ti vadanti.* Skt has *haritāśmaka* "turquoise" and (lex.) *haritāśma* "turquoise, emerald" (MW) as well as *harita* "gold", and Divy. 56 includes *nānā-ratna-vicitra* as well as *sarva-sauvarṇa* in the description of the *yūpa*, so there is no need to doubt the cty's second explanation, which is the only one given at JA ii 334.

165. For the idea of remembering 500 eons see Vin iii 109 [IBH].
For the scansion of *-vīriya* see § 51.

166. The cty explains that the seven are the seven *bojjhaṅgā* (see the note on 161), and the eight are the *maggaṅgāni*, i.e. *ariyo aṭṭhaṅgiko maggo.* For the four *sati-paṭṭhānā* see the note on 100. These, with others not specified by the cty, are included in the 37 *bodhi-pakkhiya-dhammā.*

167. For the scansion of *vir'ya* see § 51.

168. For *añjasa* see the note on 35.
For *mona* see the note on 68.

Cty: *monissan ti, jānissaṃ, nibbānaṃ paṭivijjhissaṃ, pāpuṇissaṃ. Gaṅgā-soto va sāgaran ti, yathā Gaṅgāya soto sāgaraṃ, samuddaṃ, avirajjhanto va ekaṃsato ogāhati, evam ahaṃ kamma-ṭṭhānaṃ anuyuñjanto magga-ñāṇena nibbānaṃ adhigamissāmi.* The idea seems then to be that of the inevitability of gaining *nibbāna*, because of knowledge of the way. This interpretation does not, however, suit the similar simile at Miln 1: *Milindo upagañchi Nāgasenaṃ, Gaṅgā va yathā sāgaraṃ.* MilnṬ 2 explains: *yathā Gaṅgā vā Yamunādisu aññataraṃ vā sāgaraṃ upagañchi, tathā upagañchī ti attho*, which seems to indicate that the point of the comparison was not understood. Could it be that he approached in sile ce, just as the river flows silently? See Mrs. Rhys Davids' note (Breth., p. 132.3).

169–70. The cty states that Vītasoka was born in the 218th year of this Buddha-era as *Dhammāsoka-rañño kaniṭṭha-bhātā.* If this was so, then his verses could not have been included in the Canon before the Third Council (§ 14(*a*)). The Mahāvaṃsa, however, relates how Aśoka killed 99 of his brothers, leaving only Tissa, whose verses are included in Thag under the name Ekavihāriya (537–46). It also tells that Aśoka gained power in the 218th year after the Buddha's death. Although the coincidence of the two dates is suspicious, it means, if correct, that Vītasoka was born in the year Aśoka gained power, and was unlikely to have been his youngest brother, since this position is assured for Tissa. Is the answer to this problem the fact that Vītasoka was not Aśoka's

brother, but his grandson? Tāranātha states that Kunāla had a son Vigatāśoka, and Schiefner identifies him with Samprati (see Eggermont (p. 38)). DPPN lists (without reference) Vigatāsoka as a variant of Vītāsoka (= Vītasoka), and MW quotes from an unnamed Buddhist source Vītāśoka as an alternative for Vigatāśoka, identified as "the younger brother or grandson of Aśoka". The possibility remains that we are dealing with two different persons, since Dhammapāla names Giridatta as Vītasoka's teacher, while Divy. 423 tells how Aśoka's brother Vītaśoka was initiated by Yaśa.

169. ThagA reads *paccavekkhissaṃ* in the text and lemma, and glosses *paccavekkhiṃ*. For aorists in *-ss-* see the note on 78, but the metre here requires *-s-*, which is read by the other editions.

170. For *tamo* see the note on 128.

It is clear that there is a pun upon the meanings of *coḷa*. Woodward suggested (ii 46.6) that one meaning was that of Skt *caula* "the hair-cutting ceremony", but it is more likely to be *cūḷa* "crest, top-knot". The cty suggests several meanings: *corā* (two MSS *coḷā*) *viya kusala-bhaṇḍa-cchedanato sādhūhi alātabbato* (? = *aladdha-bbato*) *āsaṅkatabbato : saṅkāra-kūṭādīsu chaḍḍita-pilotika-khaṇḍaṃ viya issara-janena ariya-janena jigucchitabbatāya coḷā viyā ti : coḷā ti laddha-nāmā kilesā samuc-chinnā agga-maggena samugghātitattā*. Of these the last would be the most suitable, but I know of no word *coḷa* = *kilesa*. The cty's inclusion of *cora* is interesting since it shows that the cty tradition goes back to an Eastern Pkt where a pun upon *coḷa/cola* = *cora* was possible (cf. the pun upon *duddha-khīro* and *vigata-khīlo* in Sn 18–19). Can the pun be upon *cūḷa* "small, minor", in the meaning "petty, insignificant" attested for BHS *cūḍa* (BHSD, *s.v.*)? If the verse could be taken as an explanation of the author's name (§ 6(*c*)), then we should expect a meaning "grief" for *coḷa*. At Bv 8, however, the body is said to be like a thief: *evam eva ayaṃ kāyo mahā-cora-samo viya*. BvA 74 explains: *cakkhv-ādīhi rūpādisu piya-rūpesu sārajjanādi-vasena pāṇātipāta-adinnādānādi-paro hutvā sabbaṃ kusalaṃ vilumpatī ti mahā-cora-samo*, and this meaning may be intended here.

171–72. These verses probably follow 169–70 because of the reference to *ādāsa* (§ 8 (a)).

171. Cty: *kāma-cchandādike pañca nīvaraṇe*, i.e. *kāma-cchanda, (abhijjhā)-vyāpāda, thīna-middha, uddhacca-kukkucca, vicikicchā*. Dhs 204 250 lists six *nīvaraṇā*, adding *avijjā*. The five *nīvaraṇā* occur in 74, and also in 1010, where they are called *citta-kelisā*.

Cty: *dhammādāsan ti, dhamma-bhūtaṃ ādāsaṃ. yathā hi ādāso olokentassa rūpa-kāye guṇāguṇaṃ ādaṃseti, evaṃ vipassanā-saṅkhāto dhammānaṃ sāmañña-visesāvabodhanato ñāṇa-dassana-bhūto dhammā-dāso vipassantassa vodāna-saṅkilesa-dhamma-vibhāvena tappahāna-sādha-nena ca visesato nāma-kāye guṇaṃ ādaṃseti*. The cty on 395 explains:

dhammādāsan ti, dhamma-mayaṃ ādāsaṃ. yathā hi sattā ādāsena attano mukhe kāye vā guṇa-dose passanti, evaṃ yogāvacaro yena atta-bhāve saṅkilesa-vodāna-dhamme yathāvato passati, taṃ vipassanā-ñāṇaṃ idha dhammādāsan ti vuttaṃ.

For *yoga-kkhema* see the note on 32.

173. The cty does not comment on *saṃvega* as used here of a thoroughbred. It presumably means " violent effort ", a meaning not given in PED. Elsewhere in Thag (198 791) it has the more usual Buddhist meaning of " mental (religious) excitement ". See also Miss Horner's note (MQ ii 112.1).

The cty mentions *alīna-* as a *v.l.* for *adīna-*, but states that the meaning is the same.

174. For the metaphorical use of *putta* see the note on 41.

175–76. Bharata's verses follow Nandaka's because they were brothers (§ 8(*b*)).

175. Cty : *yathā-bhuccam guṇābhibyāharatāya abhīta-nāda-bhāvato sīha-nādaṃ*. The cty on 177 glosses *nadanti* in similar terms.

176. For *pabbājayī m.c.* see § 46(*f*).

177–78. Doubtless the mention of *nadanti* in 177 led to the inclusion of these verses after 175–76.

177. For *nadanti* see the note on 175.

The etymological meaning of *Māra* " death " (cf. *Māro ti maraṇaṃ vuccati* SA ii 367 on S iv 38) is quite ignored by the cty here : *māraṃ, kilesa-māraṃ*. The cty on 253 explains *māra-visaye ti kilesa-māra-visaye*, and the cty on 893 *mārassa, kilesa-mārassa*. See also DPPN Vol. II, p. 613.

SnA 392 (on Sn 442) glosses : *sa-vāhanan ti, Girimekha-nāga-sahitaṃ*, but AA iii 18 (on A ii 15) glosses : *sa-vāhanan ti, sa-senakaṃ*.

179. Cty : *paṭipajjissaṃ, paṭipajjiṃ pāpuṇiṃ*. See § 40 and the note on 78.

For *añjasa* see the note on 35.

180. Cty : *bhava-rāga-hatassa, bhava-rāgena bhava-taṇhāya anādimati saṃsāre hatassa, upaddutassa ; agga-maggena vā hata-bhava-rāgassa*. The second interpretation is possible if the compound is taken as a *bahu-vrīhi* " possessing destruction of desire for existence ". For the use of the past participle as an action noun see the note on 38, and cf. *nāga-hata* Vin ii 195, glossed (VinA vi 1275) : *buddha-nāga-ghātaka*.

Mrs. Rhys Davids mentions (Breth., p. 138.1) glosses or additional feet in this verse. She is probably comparing it with Dh 228*ab*, which are *śloka* pādas. This verse is *Vaitālīya*.

For *āhū m.c.* in pāda *c* and *etarahī m.c.* in pāda *d* see §§ 47(*c*) and 49(*c*).

182. Cty: *Brahmuno, sa-devakassa lokassa agga-bhūtattā seṭṭh'aṭṭhena Brahmuno, Buddhassa bhagavato.* For *brahma* in the sense of *seṭṭha*, cf. the cty's explanations on 631: *brahma-cariyenā ti, avasiṭṭha-seṭṭha-cariyāya*; on 689: *brahme va seṭṭhe*; on 831: *brahma-bhūto ti, seṭṭha-bhūto*; SA i 307 352 (on S i 209 234): *brahma-cariyaṃ, seṭṭha-cariyaṃ*; SA i 265 (on S i 181): *brahma-pattiyā ti, seṭṭha-pattiyā.*

183. This verse has no finite verb, and the cty explains that *anuvicariṃ* is to be understood. The BHS equivalent (Uv. 31.6) has no finite verb either, pāda *c* reading *gṛhakārakaiṣamānas tvaṃ*. This suggests that *gavesanto* may have replaced *gavesaṃ taṃ* "I sought you", because *gavesaṃ* was mistaken for a present participle, just as in 60 *paccessaṃ* is glossed *gavesanto* by the cty. For the change *gavesaṃ taṃ* > *gavesanto* cf. *dissantī* < *dissantaṃ* in 44.

Pādas *cd* occur in Dh 153, but with pādas *ab* of 78, which provide a finite verb. Dh 153 and ThagA (text and lemma) read *gahakārakaṃ* (cf. *gṛha-kāraka* in Uv. 31.6). This reading shows resolution of the first syllable.

Cty: *gahakāni, atta-bhāva-gehāni. gaha-kāraṃ, imassa atta-bhāva-gehassa kārakaṃ taṇhā-vaḍḍhakiṃ* (cf. the note on 1).

184. The other editions read *phāsukā* and this reading should probably be adopted, although Uv. 31.7 has *pārśukā* which Edgerton (BHSD, *s.v.*) translates "rib, rafter" (the latter meaning not being given for *phāsuka* in PED). The cty explains metaphorically: *tava sabbā anavasesa-kilesa-phāsuka-mayā bhaggā.*

Cty: *thūṇirā, idāni tayā kātabbassa atta-bhāva-gehassa avijjā-saṅkhātā kaṇṇikā.*

For the scansion of *vipar'yādikataṃ* see § 51.

Cty: *idh' eva vidhamissatī ti, imasmiṃ yeva bhave viddhaṃsissati.* See also the note on 416.

185. Cty: *kilesehi ārakattādinā arahaṃ.* See also M i 280 and Vism 198. The Jains too give fanciful explanation of the word, although they knew the correct etymological one (see Hoernle's note (p. 123.276)). They too give the derivation < *ari-ka* "enemy-killer" which lies behind the Tibetan equivalent quoted by Edgerton (BHSD, *s.v. arhant*).

For the scansion of *arahaṃ* see § 51.

Cty: *sobhana-gamanādinā, sugato.* We may suppose that originally *sugata* meant "one who has gone to a good *gati*", and it was then used of one who had gone to a particularly good *gati*, i.e. a Buddha or Tathāgata (see also the note on *Tathāgata* in 3).

This verse recurs at S i 175, where *ābādhiko* replaces *ābādhito*. For the alternation *k/t* see the note on 57.

For the story of the Buddha being troubled by wind while attended by Upavāna see S i 174–5, and cf. Miln 134, and see Miss Horner's note (MQ i 187.8). With *vāteh' ābādhito* cf. *vāta-rogābhinīto* 350.

For *br-* not making position in *brāhmaṇa* see § 50 (*a*).

186. In pāda *c* there is resolution of the first and fourth syllables (§ 36). ThagA and S i 175 read *apaceyyānaṃ*, and Be reads *'paceyyānaṃ*, but these readings probably represent later normalization, for the parallelism with pāda *a* requires the retention of the syllable *-in-*.

For *sakkareyyāna m.c.* see § 43(*b*).

187. As Brough points out (G. Dh, p. 230) *sāratta-rattā* (found also at Dh 345) is difficult to explain. Cty: *sāratta-rattā ti, sārattā hutvā bahula-rāga-rattā*; DhA iv 56: *sārattā hutvā bāḷha-rāgattā*; JA ii 141 (on J ii 140): *sārattā hutvā bahala-rāgattā*; but SA i 147 (on S i 77) gives an alternative explanation: *sāratta-rattā ti, suṭṭhu-ratta-rattā. sārattena vā rattā: sāraṃ idan ti maññamānā rattā ti attho.* On the basis of G. Dh 169 *sarata-cita* and Uv. 2.5 *saṃrakta-cittasya* Brough suggests reading *sāratta-cittā* in Pāli, pointing out that this compound occurs at S iv 73–74. It also occurs in 794 *ff* (cf. *ratta-citta* in 456). It is hard to see why the change of reading should have occurred, for if Brough is correct in seeing the influence of *rāga-rattā* in Dh 347, then we must assume that the wrong reading spread from Dh 345 to other texts, even prose ones, for we find *ekaccā parisā sāratta-rattā maṇi-kuṇḍalesu putta-bhariyaṃ pariyesati* M ii 160. MA iii 413 explains: *suṭṭhu-ratta-rattā*.

Nor is it entirely clear how the compound *sāratta-citta* should be translated, for although Brough states that Uv. reads *saṃrakta-cittā(ḥ)*, Bernhard's reading is in fact *-cittasya*, and we may translate " the regard of a man with impassioned mind for . . .'. The G. Dh version must mean " the regard, which has impassioned minds, for . . .', i.e. a *bahuvrīhi* compound. In Thag *sāratta-rattā* is a descriptive compound with *te* as the subject, just as M ii 160 has *parisā* as the subject. DhA iv 56 takes *sāratta-rattā* as a descriptive compound agreeing with *ye* (understood): *ye va maṇi-kuṇḍalesu sāratta-rattā, tesaṃ yā putta-dāresu apekkhā* . . ., although the natural interpretation would be to take it as agreeing with *apekkhā*.

The cty does not gloss *apekkhā*, but the explanation includes *adhigata-snehā* and *apekkhavanto*, so *apekkhā* is presumably taken as an adjective (see CPD, *s.v.*), but the most likely explanation of the word is as an abbreviated instrumental singular in *-ā* from an *-ā* stem (see Geiger (1916, § 81)). Alternatively we could assume that *apekkhā* is a nominative singular, correct the syntax by reading *tes'* (for *tesaṃ*), and by adopting *sāratta-cittā* translate " their desire for . . . has impassioned their minds ".

188. Be reads *yato 'dha* for *yathāva*, and ThagA (text) and Ke read *yato ca*. The cty glosses *yato ti, yasmā*. It also glosses *idha, imasmiṃ Buddha-sāsane*, although it does not read *idha*. It includes *yathāvato* in the explanation, which looks as though the reading *yathāva* was known. Probably explanations of several *v.ll.* are given, without mentioning the *v.ll.* themselves.

189–90. Like Mrs Rhys Davids (Breth., p. 142,2), I cannot name the metres of these two verses, but Professor Warder informs me privately that he believes them to be *gaṇacchandas*. There is some similarity to *bhayaṃ vā chambitattaṃ vā lomahaṃso na kessati* S i 220 (*śloka*).

189. For *deva* see the note on 1.

The cty explains *gaḷagaḷāyati* as a denominative: *gaḷa-gaḷā ti karonto*, but in Miln 122 we find *gaḷagaḷanti*. At J v 453 occurs:

gacchati aniyato gaḷāgaḷaṃ
duṭṭha-gadrabha-ratho va uppathe.

It is likely that *gacchati gaḷāgaḷaṃ* does not mean "to go from drop to drop, i.e. from fall to fall" (see PED, *s.v. gaḷa*), but "to go noisily" (cf. Pkt *gaḍayaḍaṃta*, and *ratho akūjano nāma dhamma-cakkehi saṃyuto* S i 33), with lengthening *m.c.*

194. The cty explains: *taṃ me maraṇaṃ seyyo*, making it clear that *malaṃ* is to be taken as "death" (see the note on 36). This meaning is given for Skt *mṛta* (MW), but is not quoted in PED, although it is implied by the quotation *malaṃ eyya* M iii 159, which is glossed *mareyya* (MA iv 208). See also the note on *mala-sāyikā* in 501.

The cty explains *jīve* as *jīveyya*. It is presumably 1st person singular. *Parājito* is explained as *kilesehi parājito*.

195. Be and Ke read *gharā nikkhamma* for *abhinikkhamma*. ThagA has O's reading in the text, but the explanation reads *gharāvāsa-bandhanato nikkhamitvā, nikkhamma* which seems to be based upon the same text as Be and Ke.

Cty: *bhave, bhaveyya*. It is presumably 1st person (see the note on 194).

196. Cty: *kālaṃ, khandha-parinibbāna-kālaṃ*. The cty on 606 glosses: *kālaṃ, parinibbāna-kālaṃ*, and paraphrases *pariyosāna-kālaṃ*. For *kāla* see also the notes on 661 909.

For *ca* = *tu* see the note on 41.

198. Cty: *ditto ti, tasmiṃ rāja-kule jāti-mada-bhoga-madādīhi paridappito samāno* (presumably taking *santo* = *samāno* as in the cty on 252), but Alsdorf has pointed out (1962b, p. 130) that at Utt. 12.6 *ditta-rūva* is glossed *bībhatsa-rūpa*, and in Skt *dīpta* means "exposed to the sun, inauspicious". In this sense it is opposed to *śānta* (MW), and it is clearly the same opposition we have here between *ditta* and *santa*. The same meaning of *ditta* is found in J iii 264 (although glossed *ditta-sabhāvaṃ, gabbita-sabhāvaṃ*) and J v 17 (glossed *gabbita-rūpo*).

This verse recurs at 791, where *viddha* replaces *ditta*.

199. I cannot name the metre of this verse. Alsdorf (App. II, p. 236) states that it seems to be prose, but Professor Warder informs me privately that he thinks it is *Gaṇacchandas*.

There is some doubt about the name of the author of this verse. In

O's text, rubric, and *uddāna* the name is spelt *Kappaṭa-kura*, from which one would assume that his name was Kura, and Kappaṭa was a nick-name (§ 6(*c*)). The cty, however, although spelling the name *-kūra* at first, explains in the introductory story *tattha tattha kūraṃ pariyesanto vicari. tena Kappaṭa-kūro tveva paññāyittha*, and subsequently the name is spelt *-kūra*, even in the verse. It would seem, therefore, that besides the nick-name there is also a pun intended on the name Kura and *kūra* " rice ".

ThagA (text and lemma) reads *dhamma-kata-maggo* instead of *-matto*, but makes no comment, so that it is not certain which reading it is following.

Cty: *kata-padaṃ, kata-magga-vikkla-bhāvanā-maggaṃ, idaṃ mama sāsanaṃ*. It is possible that *kata-maggo* came into the text as a gloss on *kata-padaṃ*, but alternatively O's reading *-matto* could have arisen because of *mattaṃ* in 200.

Cty: *jhānāni ocetuṃ, lokiya-lokuttara-jjhānāni upacetuṃ, bhāvetuṃ*.

200. Alsdorf identifies (App. II, p. 236) the metre of this verse as *Āryā* with pāda *a śloka*, by deleting [*kho tvaṃ*] in pāda *a* and [*saṃgha-majjhamhi*] in pāda *d* (§ 45). The causative *pacālesi* would normally require an object, and the form is unexpected in view of the denominative *pacalāyamāno*. The *v.ll.* recorded by Woodward (ii 67,4) seem to represent attempts to gloss *pacālesi* as *pacalāyi*, and we should perhaps read this (in the form *pacalāyī m.c.*). Pāda *a* would then become *Āryā*.

The cty retains *aññāsi* in the explanation, but it could be an aorist used as a future " if you nod off, you will not learn " (see the note on 78).

ThagA (text, lemma, and explanation) reads *na ha*, but Be and Ke read the more usual *na hi*. Since pāda *c* seems to introduce a reason, we should perhaps adopt this reading and translate " for ".

For *tv-* not making position in *tvaṃ* see § 50(*b*).

201. Cty: *Buddhā ti, sabbaññu-buddhā; gārava-vasena bahu-vacanaṃ*. The cty then regards this merely as a variant of the more usual *aho Buddho, aho dhammo* M ii 96.

Cty: *dhammā ti, pariyatti-dhammena saddhiṃ nava-lokuttara-dhammā*. These are the four *sati-paṭṭhānā*, four *samma-ppadhānā*, four *iddhi-pādā*, five *indriyāni*, five *balāni*, seven *bojjhaṅgā*, *aṭṭhaṅgiko maggo*, four *ariya-maggā*, four *sāmañña-phalāni*, and *nibbāna* (Ps ii 166). The meaning is, however, more likely to be " doctrines " (one for each Buddha), or " teachings " (see the note on 2).

203–4. The cty states that Dhammapāla was born *satthari parinibbute* (§ 14).

203. ThagA text, Be, and Ke read *sa hi suttesu* for *paṭisuttesu*, and ThagA includes *suttesu* in the lemma, glossing *supantesu*.

204. For *Buddhāna m.c.* see § 43(*b*).

205. In pāda *d tassa* is difficult to explain. As 206 is intended as a reply to 205 and has *mayhaṃ* twice, logically one would expect *kassa* twice in 205. Be and Se in fact read *kassa* in pāda *d*, and ThagA, although reading *tassa* in the text, reads *kassa* in the explanation. O's reading has probably been influenced by Dh 94, which is, however, a self-contained verse, reading *yassa* in pāda *a* and *tassa* in pāda *d*.

207. Pādas *abd* are *Vaitālīya*; pāda *c* is *Aupacchandasaka*.

In pāda *d* either there is a syllable omitted (§ 28(*c*)) or *tv-* makes position in *tvaṃ* (§ 50(*b*)). Perhaps we should read *t(u)vaṃ* (§ 44) with ThagA (text and lemma).

In pāda *c ratliyo* must be read as *ratyo m.c.* (§ 51). Cf. *rattiyā/ratyā* in 627–28 and Alsdorf's note on 385 (App. II, p. 237).

208. Cty: *Magadhā ti, Magadha-raṭṭhaṃ vadati. Magadhā nāma jana-padino rāja-kumārā; tesaṃ nivāso eko pi jana-pado rūḷhi-vasena Magadhā tveva bahu-vacana-vasena vuccati.* In Skt *Magadhā* is used in the plural as "the inhabitants of Magadha" (MW), and this meaning would suit well here (cf. 484 622 Thīg 110).

Cty: *seyyan ti, saha-seyyaṃ kappesin ti, attano yathā-lābha-santosaṃ vibhāvesi*, taking the second line of the verse as referring to the acquisition of a bed previous to the time of speaking. Mrs. Rhys Davids' translation (Breth., p. 152) seems to indicate that she took *seyyaṃ* in the sense of "better", and *channaka* as "covering". The difficulty in the cty's interpretation is that a finite verb must be understood. This difficulty disappears if *seyyaṃ* is taken as the 1st person singular optative of *seti*.

209. Cty: *na ukkhipe ti, attānaṃ na ukkhipeyya, jāti-ādīhi bahu-sacc-ādīhi ca attukkaṃsanaṃ na kareyya.* This sense of *ukkhipati* is not given in PED, and there seems to be no reason for not taking the verb in its usual sense with *pare* as the object.

Cty: *no parikkhipe, paricchinditvā na khipeyya, guṇa-paridhaṃsana-vasena vā na khippeyya.* The meanings quoted for *parikkhipati* in PED make no sense here, and I would suggest that *pari-* is a variant for *paṭi-* (see Emeneau, pp. 33–99). *Paṭikkhipati* occurs in the sense of "object, refuse, pass over".

Cty: *na okkhipe, pare ujjhāpana-vasena na okkhipe, heṭṭhato katvā, pare na olokāpeyya, na ujjhāpeyyā ti attho.* Since *avakṣip-* occurs in Skt in the sense of "to revile" (MW), the cty is probably correct in this interpretation.

Cty: *na eraye, na vāraye, na ghaṭṭaye, na āsādeyya.* PED quotes the meaning "to raise (one's voice)" which would fit well here.

ThagA (text) punctuates *c' atta-vaṇṇaṃ*. For *by-* not making position in *byākare* see § 50(*d*). For *-bhāṇi m.c.* see § 48(*b*).

210. See the note on 71. Here, but not in 71, ThagA (text) reads *-vuddha-* for *-buddha-*. The cty merely states *tass' attho heṭṭhā vutto vā*. The cty

on 71 explained : *saṃsevita-buddha-sīlinā ti saṃsevitaṃ āciṇṇaṃ buddha-sīlaṃ, saṃsevita-buddha-sīlaṃ*. Be reads *-vuddha-* in both verses.

211–12. For the repetition of *su-* cf. 43 1136.

211. The translation follows the cty, which glosses : *susaddalā cāpi mahāmahī ayan ti, ayañ ca mahāpathavī susaddalā sundara-harita-tiṇā*. Cf. *saddalā haritā bhūmi* J i 87. Since *susaddalā* follows immediately after *sugajjino*, a pun may be suspected upon the two possible meanings of *saddala* " grassy " and " making a sound ". CPD (*s.v. ambu*) states that *subyāpitambu* is feminine because it agrees with *mahānadī*. Unless this is a mistake, it presumably means that CPD is taking *mahāmahī* as the name of a river (cf. SnA 28 (on Sn 18) : *Mahiyā ti, mahā-mahī-nāmikāya nadiyā*). If this is correct, *saddala* means only " making a sound " here, and this meaning should be added to PED.

PED is of no value in deciding between the two meanings of *mahī* here. The statement made there " *mahī* is found only in very late Pāli literature " is incorrect. It occurs also in 777 and 1235 (= S i 192) where there is no doubt about the meaning. Cf. *mahī ākampitā ahu* J vi 587.

PED gives this reference for *pekhuṇa* in the sense of " wing ", but since the cty glosses *nānā-vaṇṇehi anekehi sobhanehi bhaddaka-piñjehi samannāgatattā supekhuṇā* it is more likely to mean " tail-feather ". See also the note on 1136.

212. ThagA, Be, and Se read *jhāya taṃ* for *jhāyitaṃ*. Cty : *jhāya taṃ, taṃ jhāya*. The explanation includes *yaṃ yaṃ jhānaṃ, taṃ taṃ jhāya*.

ThagA (text and lemma), Be, and Ke read *-nikkamo* for *-nikkhamo* (see the note on 72).

213. Cty : *nandamānāgataṃ, nandamānaṃ āgataṃ*. We should therefore rather punctuate *nandamān' āgataṃ*.

Cty : *sūlaṃ kaliṅgaran ti, sūla-saṅkhātā bhavā kaliṅgara-saṅkhātā adhikuṭṭana-nāma-kāma-guṇā ca*. For the comparison of *kāma* with *adhikuṭṭanā* see Thīg 58 (= Thīg 141 234).

214. All the editions print *citta kaliṃ* as two words, and the cty glosses : *citta, kali-citta, kāḷa-kaṇṇiṃ ahaṃ kathayāmi*. In 356, however, *cittakali* is printed as one word and commented upon as such. It should probably be taken as one word here, especially when accompanied by *citta-dubbhakaṃ* which is glossed as one word.

215. Cty : *saṃsaran ti, saṃsaranto tasmiṃ tasmiṃ bhave ādāna-nikkhepa-vasena aparāparaṃ sandhāvanto*. See the note on *saṃsāra* in 67.

Cty : *gatīsu, sukata-dukkatānaṃ kammānaṃ vasena sugatīsu duggatīsu*. As *saṃsāra* originally meant " journeying-on ", so *gati* meant " going (from one *uppāda* to another) ", hence the translation " transition ". *Nibbāna* meant the ending of such transitions, hence its designation as *agati* " absence of transitions " (see CPD, *s.v.*).

The four *ariya-saccāni* are given in 1258–59. See also the note on 492. For the scansion of *ar'ya-* see § 51.

216. Cty: *vinaḷī-katā ti, vihata-naḷā nimmūla-katā.* Elsewhere it occurs with *viddhasta*, which helps to establish its meaning. MA ii 267 (on M i 227) explains: *vigata-māna-naḷaṃ kataṃ*; AA iii 79 (on A ii 39): *vigata-bandhanā katā*; SnA 435 (on Sn 542): *vigata-naḷa-katā, ucchinnā*; JA vi 61 (on J vi 60): *nippatta-naḷaṃ kataṃ*.

217. It is clear from the number of *v.ll.* for *alabhitthaṃ* in O and ThagA that this form has caused much difficulty to scribes. Geiger (1916, § 161) explained it as an analogical formation < **alabhittha*, and compared *asayitthaṃ* A i 136. In the same verse Netti 138 reads *alabhiṃ haṃ*, and Ap 210 *alabhissaṃ* (i.e. -*ss*- for -*s*- (see the note on 78)).

219. CPD (*s.v. amara*) points out that *amaraṃ tapaṃ* is a split compound (see the note on 42).

220. Cty: *sukhena sukhaṃ, taṃ nibbāna-sukhaṃ sukhena, śamatha-vipassanāya tena sukhāya paṭipadāya.* See the note on 63.

221. In this verse the brahman-turned-Buddhist puts forth Buddhist equivalents and interpretations of typical brahmanical technical terms (see the note on 24).

Cty: *ito pubbe jāti-mānena brāhmaṇa-bhāvato brāhmaṇānaṃ samaññāya brahma-bandhu nāma āsiṃ. bāhita-pāpattā pana idāni kho arahattādhigamena paramatthato brāhmaṇo amhi*, i.e. previously he was a brahman by birth, but now he is a brahman according to the strictly etymological meaning of the word. For other (false) etymologies of *brāhmaṇa* see M i 280 Dh 388 G. Dh 1 Uv. 33.10, and cf. Brough's note (G. Dh, p. 178).

For *br*- not making position in *brāhmaṇo* see § 50(*a*).

222. Cty: *sekho appatta-mānaso ti, adhisīla-sikkhādīnaṃ sikkhanato sekho; anavasesato mānaṃ sīyati, samucchindatī ti mānaso agga-maggo, tannibbattito mānasato āgataṃ mānasaṃ, arahattaṃ, so appatto etenā ti, appatta-mānaso.* The cty on 1045 explains: *anadhigatārahatto*. See also Miss Horner's note on M i 4 (MLS i 6.2).

Cty: *cetaso paṇidhī ahū ti, evaṃ sekhassa me vasanaka-vihāraṃ ovarakaṃ paviṭṭhassa sato evarūpo idāni vuccamānākāro ceto-paṇidhi ahosi. evaṃ mayā cittaṃ paṇihitaṃ ti attho.* The cty on 514 explains: *paṇidhī ti, paṇidhānaṃ*; that on 997 explains: *paṇidhi, cittābhinīhāro*. See BHSD, *s.vv. praṇidhi* and *praṇidhāna*.

For *paṇidhī m.c.* see § 46(*f*).

223. O states (*f.n.*) " the correct reading is no doubt *vihārā ca* (cf. 313): *vihārato* offends against the metrical laws ". He draws attention, however, to Fausboll's note on Dh 124 (p. 294). See the note on 90.

For *nikkhame*, an optative used in the sense of the future, see Sen

(§ 133) and Speyer (1886, § 344*) and cf. *vase* 1094, *bhave* 1096, *tuleyyaṃ* 1101, *saṃcintaye* 1103, *palareyyaṃ* 1104, *paddlaye* 1105.

224. *Mevaṃ* is to be punctuated *m' evaṃ* with ThagA (text) (cf. 314 515).

For the scansion of *viriya* see § 51.

225. Writing of the G. Dh equivalent of this verse (G. Dh 336) Brough stated (G. Dh, p. 228) " Where the Pāli has the nominative *so*, the Pkt has *ṣa*, which could thus be thought to owe its initial to *eṣa*". The Pāli cty, however, does not take *so* as the nominative here, but glosses *so ti ca nipāta-mattaṃ*. Brough makes no comment on G. Dh 122 where *su* is the equivalent of Pāli *so* in 871, but lists it in the index as *su (saḥ)*. The cty on 871 does not refer to *so*, but the BHS version (Uv. 16.5) has *vai*, indicating that the redactor took *so* here to be a particle. It is noteworthy that in both 225 and 871 *so* follows *pacchā* (see the note on *pacchā ssa* in 146), and it is likely that we are to take *so* as being derived < *sma*. If this identification is correct, then *su* and *ṣa* in G. Dh are < *sma*, and the initial of *ṣa* is on the analogy of *ṣa* in *hi ṣa* (see Brough's note (G. Dh, p. 228)).

The derivatives of *sma* occur in Thag in the following forms: *ssa* occurs in 146 (twice) 1274 (perhaps read [*s*]*sa*); *sa* is twice restored by conjecture (10 739) (PED, *s.v. su*[3] but not *s.v. sa*, lists *sa* as a derivative < *sma*); *ssu* occurs in 1113–20 1124 (after *iti* in each case); *so* occurs in 225 238 261 871 1172(?) 1196 (?). PED also mentions *assu* (*s.v.*) and *assa* (*s.v. su*) as derivatives of *sma*, but these forms probably arose from faulty word division (see CPD, *s.v. assu*). So Fausbøll prints *mā c' assu gantvā punar āvajittha* at J iv 107 and *māssu punar āvajittha* in the gloss, but we should probably print *ca ssu* and *mā ssu*. The BHS form *asya* (see BHSD, *s.v.*) is presumably a back-formation from this incorrect extraction. Clearly *ssa* and *'ssa* = *assa* (< *asya*) could be confused, but Woodward (GS ii 209.1) is not likely to be correct in explaining *pativiratassa evaṃ sa* at A ii 197–98 as *evaṃ assa* (*a*- elided after an *anusvāra !*), and *yaṃ sa* at M i 137 is not likely to stand for *yaṃ assa*. Cf. AA iv 1,1 (on *ayaṃ sa* (*v.l. sā*) at A iv 271): *ayaṃ sā loko āraddho hoti ti, ayaṃ assa loko*.

The uses of the derivatives of *sma* in Pāli are similar to those of *sma* in Skt: after *iti* (see above); after *mā* (cf. *mā su vanatho ahu* Thīg 204 and see J iv 107 (above)); after *hi* (146 238); to make a past tense of a present tense formation (see the note on 1196 and cf. Thīg 255–56 258–60 262–69); as well as its simple emphatic uses (146 etc.).

In pāda *d* we should punctuate *ca-m-anutappati* with ThagA.

226. For the scansion of *kayirā* (by metathesis < **karyā*) see § 51.

228–30. The idea behind these verses is that of non-owning [IBH]. One should make use of the order's property, not one's own, as a snake makes use of a mouse's hole. Brough pointed out (G. Dh, p. 240) that the BHS

equivalents of these verses (Uv. 13.9–11) have *śrāmaṇyārtheṣu* in pāda *b*, just as Uv. 4.22–23 have *śrāmaṇyārthasya* where Dh 19–20 have *sāmaññassa*, which leaves the pāda a syllable short.

229. Pāda *c* should be punctuated *ahi mūsika-sobbhaṃ*. Although ThagA (text) does not punctuate in this way, the cty makes it clear that this is correct: *ahi viya mūsikāya khaṭa-bilaṃ sevetha, seveyya senāsanaṃ*. Cf. Uv. 13.9 *ahir mūṣaka-durgaṃ vā seveta*, and Rockhill's translation of the Tibetan version (p. 59). O's reading *musika-* must be a misprint.

230. For *itarītarena* see the note on 111.

233. See the note on 27.

234–36. The cty relates that Khujja-sobhita took part in the First Council, but the canonical texts know only of a Khujja-sobhita who took part in the Second Council (Vin ii 302 *ff*). Is the cty's story incorrect, or were there two Khujja-sobhitas? If there was only one, his verses could not have been included in the canon before the Second Council (§ 11). In the introductory story the cty follows the non-canonical tradition that the First Council was held in the Sattapaṇṇi cave (§ 15).

234–35. Mrs. Rhys Davids states (Breth., p. 164.2) " the metre of the poem is disturbed by two glosses *samaṇā* and *dvāre* ". The metre of both verses is perfectly regular *Vaitālīya*. There are no glosses.

236. For past participles used as action nouns see the note on 36.
Cty: *sukhaṃ edhatī ti, nibbāna-sukhaṃ phala-samāpatti-sukhañ ca edhati, pāpuṇāti, anubhavatī ti attho*. SA i 305 (on S i 208) explains: *sukhaṃ paṭilabhati*. For the verb *edh-* cf. 475 746, and see Brough's note (G. Dh, p. 234) and the references he gives.
Cty: *brahma-cariyānuciṇṇenā ti, anuciṇṇena agga-magga-brahma-cariyena*. The cty on 277 explains: *brahma-cariyaṃ, samaṇa-dhamma-karaṇaṃ*; that on 631: *brahma-cariyenā ti, avasiṭṭha-seṭṭha-cariyāya*; and that on 709: *brahma-cariyaṃ, sikkha-ttaya-saṅgahaṃ sāsana-brahma-cariyaṃ. tato eva maggo cāpi su-bhāvito aṭṭhaṅgiko ariya-maggo pi samma-d-eva bhāvito*. The idea seems to be that of the " noble, holy life of an ascetic ", and this is emphasized by the gloss at SA i 307 and 352 (on S i 209 and 234): *brahma-cariyaṃ, seṭṭha-cariyaṃ*. For *brahma* = *seṭṭha* see the note on 182. The holy life would involve celibacy, but ThagA cty does not emphasize this aspect of *brahma-cariya* as is done elsewhere, e.g. SA i 94 (on S i 38) and SnA 387 (on Sn 428) gloss: *methuna-virati*, and SnA 43 (on Sn 32): *methuna-dhamma-virati*, to be translated " continence " since it refers to husband and wife.
For the scansion of *-car'yena* see § 51.

237. Although there is no reason for not taking *'dha* as equal to *idha*, as the cty does, the word would be pleonastic in this sense, since

manussesu implies "here, in the world of men", cf. *idha-loka* = *manussa-loka* Nd2 241. The usual glosses for *idha* are *imasmiṃ loke* (in the cty on 10 130) and *imasmiṃ Buddha-sāsane* (in the cty on 188), but the cty on 608, where *idha* is unnecessary since the verse contains the words *asmiṃ loke*, explains: *idhā ti, nipāta-mattaṃ*. The same gloss occurs in the cty on 70 where, however, *idha* is not necessarily redundant. There are several contexts in Pāli where *dha* is the equivalent of *du* in the G. Dh versions (see G. Dh, index *s.v. du*) and *tu* in the BHS versions, e.g. Dh 267 = G. Dh 68 = Uv. 32.19; Dh 409 = G. Dh 19 = Uv. 33.25; Dh 412 = G. Dh 46 = Uv. 33.29; Dh 415 = G. Dh 20. There seems no doubt then that a particle *dha* does exist in Pāli. There are certain contexts in Pāli where *dha* occurs as a *v.l.* for *ca*, e.g. S i 22 24–25 34 37, cf. *ca* in 780 where M ii 73 has *dha*. If we assume that *ca* = *tu* (see the note on 41), we get the equation *dha* = *tu*, which supports the G. Dh and BHS interpretations. Since *atha* occurs in the sense of "but", e.g. at Dh 85 126 387, it might be possible to take *dha* = *adha*, i.e. a borrowing from a dialect where *-th-* > *-dh-*. *Dha* may, however, be nothing more than a graphic confusion of *ca*, cf. *dhammasannāha* as a mistake for *cammasannāha* at S v 6.

238. For *ca* = *tu* see the note on 41.
For *so* see the note on 225.

239. Mrs. Rhys Davids translates *sikkhetha* as a second person plural, but the cty glosses *sikkheyya*, i.e. as a third singular. PED does not quote the use of *sikkhati* with the genitive case. Perhaps *-assa* is an old mistake for *-assi*, i.e. an Eastern form of the locative. See the note on 640.

We should probably read *samanūpāsanassa* with ThagA lemma, Be, and Se. This avoids the opening ×⏑⏑– (see the note on 61).

Cty: *ekāsanassa, ekassa asahāyassa kāya-vivekaṃ anubrūhantassa raho kamma-ṭṭhānânuyoga-vasena āsana-nisajjaṃ sikkheyya*. The cty on 848 glosses *ekāsaniko, nānāsana-bhojanaṃ paṭikkhipitvā ekāsanikaṅga-samādānena*. Vism 60 explains *ekāsane bhojanaṃ ekāsanaṃ; taṃ sīlaṃ assā ti, ekāsaniko*, i.e. making both words refer to eating, as does Miln 20 216 (see Miss Horner's note (MQ i 27.4)).

240. For *bandhunaṃ* and *ñātinaṃ m.c.* see § 48(*c*).

242. There is resolution of the seventh syllable in pāda *c* (§ 36).
Cty: *kāma-kāmino, attano yathā-kāmino vatthu-kāma-samaṅgino hutvā*.

243. Cty: *kāḷa-pabbaṅga-saṅkāso, maṃs'upacaya-vigamena kisa-dus-saṇṭhita-sarīrâvayavatāya dantī-latā-pabba-sadisaṅgo*. As Woodward points out (ii 98.3) *dantī* is not quoted in PED. *Kāḷā* occurs in the compound *kāḷā-pavāḷa* at J iii 395 (JA: *kāḷa-valli-pavāḷa*) as the name of a plant, which could be intended here. *Kālā-pabba* occurs elsewhere (see PTC, *s.v. kāḷa*) with the compound *āsītika-pabba*, which also seems

to refer to a plant, and a similar combination occurs in BHS (see BHSD, *s.v. āśitakī*). In the Jain Utt. 2.3, however, occurs the phrase *kālī-pavvaṃga-saṃkāse kise dhamaṇi-saṃtate*. The cty explains: *kāka-jaṅghā-parva-sadṛśo*, and the phrase is reminiscent of the description of Dhaṇṇa's knees as *kālī-pore i vā mayūra-pore i vā* in Aṇuttarovavāia-dasāo III.1 (Suttāgame ed. Vol. I, p. 1195). Here the reference is clearly to a bird, a blackbird or crow.

Cty: *mattaññū ti, pariyesana-paṭiggahaṇa-paribhoga-vissajjanesu pamāṇaññū*. The cty on 883 gives the same explanation.

For *-ññu* see the note on 10.

ThagA (text, lemma, and explanation), Be, and Se read *santhato* for *santato*.

244. See the note on 31.

245. Cty: *yathā devo tathā duve ti, yathā devānaṃ antarantarā citta-ppakopo pi siyā, tathā dvinnaṃ bhikkhūnaṃ saha-vāse ghaṭṭanāpi bhaveyyā ti. dutiya-vasena bhikkhu deva-samo ti vutto*. The reading *devo* seems strange, since the sense demands that two bhikkhus should be like two devas, as the cty explains. The solution may be that *devo* is based upon a dual form *devau* in a Skt original. With the usual Middle Indian development of *-au* > *-o* the dual ending became indistinguishable from the nominative singular (see also the note on 905).

Cty: *tiṇṇaṃ bhikkhūnaṃ saha-vāso gāma-vāsa-sadiso; viveka-vāso na hotī ti adhippāyo*. A *v.l. gāme* is also mentioned.

246–48. Mrs. Rhys Davids claims (Breth., p. 168.1) that this poem has been "so simply explained by the cty", but in fact the introductory story told by the cty seems to be nothing more than a silly fable based upon a misunderstanding of the thera's verses (§ 16). He is merely saying, "You used to have faith (in the doctrine); now you have it no longer. Since you have lost faith, I shall go and beg elsewhere". Cf. Nd1 225: *tumhākañ c' eva(?)aṃ saddhā atthi. deyya-dhammo ca saṃvijjati. ahañ ca paṭiggāhako*. The cty, however, takes the verse to mean "You have no faith in me", and therefore invents a reason for the loss of faith.

248. ThagA (text, lemma, and explanation), Be, and Se read *jaṅghā-*, although PED states that in compounds *jaṅgha-* occurs except in *jaṅghā-vihāra*.

250. Cty: *budho ti, bodhi-ñāṇattā sukusalo hutvā*. It mentions *buddho* as a *v.l.*, and *budha* may be merely a variant spelling for *buddha m.c.* (see § 39). PED does not list *budha*, but it exists in Skt (MW).

251. Cty: *kappākappesu ti, kappiyākappiyesu kusalo sutta-vasena suttānuloma-vasena ca nipuṇo cheko*.

For *apurakkhato* see the note on 37.

252. Cty: *santaṃ, samānaṃ*. See the note on 198.

253. Cty: *Māra-visaye ti, kilesa-māra-visaye. Kilesa-mārass' eva pavatti-ṭṭhāne, tassa vasaṅgato ti adhippāyo, devaputta-mārassa vā issariya-ṭṭhāne taṃ anupavisitvā ṭhito*. The cty on 893 states: *mārassa visaye rato ti, kilesa-mārassa visaya-bhūte kāma-guṇe rato. kilesa-mārassa visaya-bhūtena kāma-guṇa-bhogena saṃsāra-suddhi hotī ti evaṃ-diṭṭhiko ahutvā ti attho*. See the note on *Māra* in 177.

254. Pāda *b* occurred in 87, but here ThagA (text, lemma, and explanation) and Se read *vidālitā*. In 343 all editions read *vidālitā*. It is perhaps more likely that here O, Be and Ke have carried on the verb from 87, than that ThagA and Se have anticipated the verb of 343.

256. This very common verse is elsewhere ascribed to authors other than Abhibhūta (see Mrs. Rhys Davids' note (Breth., p. 171.2) and Miss Horner's note (MQ ii 5.4)). For such multiple ascriptions see § 5.

For the simile in pāda *d* see Brough's notes (G. Dh, pp. xxiii 213). It recurs in 1147 1149.

257. In pāda *a* there is resolution of the seventh syllable (§ 36). The BHS version has *yo hy asmiṃ dhamma-vinaye* (Uv. 4.38), which is probably the result of normalization.

258–60. The metre is *Rathoddhatā*.

258. In pāda *a* ThagA (text and lemma) and Se read *agañchissaṃ* and Be reads *agacchissaṃ*. Neither of these readings scan. If they were correct, they could only be conditionals, which would make no sense here. The ending is probably a scribal error for *-isaṃ* (the cty glosses: *upagañchiṃ*), arising from the interchange of aorist and future forms (see the note on 78).

Mrs. Rhys Davids (Breth., p. 172.1) calls *dukkhamamhi* "oddly redundant", but the form is perfectly metrical. Cty: *dukkhamamhi pī ti, aññamañña-bhakkhaṇa-kasā-patodâbhighātâdi-dukkhehi dussahāya pi; liṅga-vippallāsena etaṃ vuttaṃ dukkhamhi pī ti*. It does not explain how *dukkhama* comes to have the meaning of *dukkha*. There seems to be no need to postulate a change of either gender or meaning if we take *dukkhama* as a neuter adjective in the sense of a noun, with *-yoniyā* as a genitive dependent upon it.

There is a redundant syllable in pāda *c* (§ 30(*c*)). The pāda can be corrected by reading *tiracch[ān]a-yoniyā* (§ 45), cf. *tiraccha* in S v 342 and Ap 364, and BHS *tirakṣa, tiraccha*, and *tiriccha* (BHSD, *s.vv.*).

259. Cty: *rūpa-dhātusū ti, puthujjana-bhavagga-pariyosānesu rūpa-bhavesu, arūpa-dhātusū ti, arūpa-bhavesu*. Strictly speaking *kāma-dhātu* etc. precede and condition *kāma-bhava* etc. For *dhātu* see Nd2 177.

Cty: *n'eva-saññīsu asaññīsu, rūpārūpa-dhātusu; na kevalaṃ saññīsu eva, atha kho n'eva-saññī-nâsaññīsu asaññīsu ca upapajjiṃ*. Cf.

sattā rūpino vā arūpino vā saññino vā asaññino vā n'evasaññi-nāsaññino vā Netti 188, and *yadi vā rūpīsu yadi vā arūpīsu yadi vā saññīsu yadi vā asaññīsu yadi vā n'evasaññi-nāsaññīsu, iti sākāraṃ sa-uddesaṃ pubbe-nivāsaṃ anussarati* D iii 111.

For *ṭṭhitaṃ m.c.* see § 42. For the past participle used as an action noun see the note on 36.

260. Cty: *sambhavā ti, bhavā; kāma-bhavādayo eva hi hetu-paccaya-samavāyena bhavanti ti idha sambhavā ti vuttā*, i.e. the cty equates *sambhava* with *bhava* just as on the previous verse it equated *dhātu* with *bhava*.

Cty: *saṅkhatā ti, samecca sambhūya paccayehi katā*. The cty on 521 explains: *asaṅkhataṃ, na kenaci paccayena saṅkhataṃ*. In 725 *asaṅkhata* is applied to *nibbāna*, the only uncaused, undetermined thing in Pāli Buddhism (see Miss Horner's notes (MQ ii 80.5, 186.4)).

We should punctuate *viditvā-m-ahaṃ* with ThagA text. For *viditvā m.c.* see § 49(*c*).

Cty: *sad' eritā ti, sadā sabba-kālaṃ bhaṅgena eritā itarā bhaṅga-gāmino pabhaṅgurā ti attho*. As Woodward points out (ii 106.3) this does not support PED's explanation of *sad' eritā* as equal to *sateratā* "lightning".

Cty: *atta-sambhavaṃ, attani sambhūtaṃ attāyattaṃ issarādi-vasena aparāyattaṃ*. See the note on *ajjhatta-sambhava* in 1126.

261–62. See the notes on 225–26.

264. In pāda *c assa* seems to require a singular antecedent in pāda *b*. We should probably read *uttama-puggalaṃ* with Be and O's MSS ABC (*f.n.*).

265–66. See the notes on 147–48.

267. For the scansion of *tur'ye* see § 51.

269. The third singular middle secondary ending in Pāli is usually *-tha* not *-ta*, so we should probably read *samatiṭṭhatha* here with Be, Ke, and Se. ThagA (text and lemma) reads *santiṭṭhatha* (i.e. present middle) although this does not scan. The cty, however, glosses *saṇṭhāsi*, i.e. aorist.

For *manasikāro m.c.* see § 46(*f*).

271. For *middha* see the note on *thīna-middha* in 74.

Cty: *pakato ti, abhibhūto*. This meaning is not attested for *prakṛta* in either Skt or BHS, and PED is reluctant to admit its existence, although it does quote *macchariyā pakata* "afflicted with selfishness" from PvA 124. At Vism 24, however, *icchāpakatassa* is explained as *icchāya apakatassa, upaddutassā ti attho*, and it would be simple to punctuate *middhen' apakato* here, although PTC does not quote *apakata* except in the compound *apakat'atta*.

273. See the note on 269.

275. Cty: *mayaṃ yamāmase, uparamāma nassāma satataṃ samitaṃ maccu-santikaṃ gacchāmā ti na jānanti. ye ca tattha vijānanti ti, ye tattha paṇḍitā "mayaṃ maccu-samīpaṃ gacchāmā" ti vijānanti. atha vā pare cā ti, ye satthu ovādānusāsaniyā agahaṇena sāsanato bāhiratāya pare, te yāva mayaṃ micchā-gāhaṃ gahetvā ettha, idha-loke, sāsanassa apaṭiggahaṇena "yamāmase, vāyamāmā" ti na vijānanti: tāva vivādā na vūpasamanti.* This verse also occurs at Dh 6 and Vin i 349. In both places it is preceded by: *na hi verena verāni sammantīdha kudācanaṃ | averena ca sammanti: esa dhammo sanantano ||* and DhA i 65 and VinA v 1151 explain: *te ettha saṅgha-majjhe kalahaṃ karontā mayaṃ yamamhase uparamāma satataṃ samitaṃ maccu-santikaṃ gacchāmā ti na jānāti yeva. ye ca tattha vijānanti ti, ye ca tattha paṇḍitā mayaṃ maccu-samīpaṃ gacchāmā ti vijānanti* . . . and DhA adds *ettha saṅgha-majjhe yamāmase bhaṇḍanādīnaṃ vuddhiyā vāyamāmā ti na vijānanti . . . pubbe mayaṃ chandādi-vasena vāyamantā ayoniso paṭipannā ti vijānāti.* The BHS version (Uv. 14.8) has *udyamāmahe*, and the Tibetan version has the equivalent of *udyamiṣyāmahe* (see Chakravarti's note (p. 169)). Chakravarti translates "il nous faut nous montrer énergiques".

The variety of explanations and the variations in the readings of the various versions show that the verb has not been clearly understood. Despite Chakraverti's translation the Skt (and Tibetan) forms can be only indicative. The Pāli form can be indicative, but *-āmase* was originally an imperative (Geiger (1916, §§ 122 126)), and it makes better sense as an imperative here "let us restrain ourselves" = "we are to restrain ourselves", cf. *pāṇesu ca saṃyamāmase* at S i 209, where the imperative is confirmed by two optatives in agreement, *sikkhema* and *muccema*. This then is the sense of *yamāmase* in Dh 6, following Dh 5: "enmities do not cease by enmity, but by non-enmity: we must restrain ourselves" or "exert ourselves" (in the BHS version). The cty explanation shows that at some time a pun has been made upon *yamāmase* and Yama, the god of death (Woodward prints *Yamāmase* in both text and lemma, presumably to indicate the pun, but gives no explanation for so doing). The gloss *maccu-samīpaṃ gacchāma* presumably rests upon an interpretation such as *yamāmase* = *Yam'* (for *Yamaṃ*) *emase* "we are going into the presence of Yama" (cf. *sampayāto si Yamassa santike* Dh 237). That this punning explanation is old is proved by the fact that the collocation of 275 with 276 shows that it is precisely this meaning which was intended by the author: "we know that we are going into the presence of death, are going to die, but others who do not know this act as though they are immortals" (see Mrs. Rhys Davids' note (Breth., p. 177.2)).

The cty makes no comment on *tattha* in pāda *c*, but a locative adverb seems out of place here, and I take it as the equivalent of the locative singular of the third person pronoun "they have knowledge in this respect" (see the note on 370).

In pāda *c ca* is disjunctive rather than conjunctive (see the note on 41). Uv. 14.8 has *tu*.

Neither Geiger (1916, § 38) nor Lüders (§§ 87 94–98) mentions *medhaga* among the Pāli words which show voicing of *-th-* > *-dh-* and *-k-* > *-g-*.

276. All the editions of Thag read *iriyanty*, but it is possible that this spelling is an alteration which became necessary to reduce the number of syllables to eight when the *svarabhakti* vowel was evolved in *iry-*. Perhaps we should read *iriyanti*, and scan *iriyanti* (§ 51). Uv. 22.2 reads *caranti hy* and G. Dh 256 *caradi*.

As Brough has pointed out (G. Dh, p. 254), pāda *d* is not the original ending but has been imported from elsewhere as a stock phrase (it occurs at Dh 198 = Uv. 30.45).

The cty explains *ca* in pāda *c* as *pana* (see the note on 41). Uv. has *tu* and G. Dh *du*. Probably *ca* in pāda *a* should also be taken as = *tu*.

277. Cty: *saṅkassaran ti, saṅkāhi saritabbaṃ, āsaṅkāhi saritaṃ ussaṅkita-parisaṅkitaṃ*. DhA iii 485 gives the same explanation for Dh 312. SA i 108 (on S i 49) explains: *saṅkassaran ti, saṅkāya saritaṃ. "idam pi iminā kataṃ bhavissati, idaṃ pi iminā" ti evaṃ āsaṅkita-parisaṅkitaṃ*. The BHS equivalent is *śaṅkhasvara*, but in the BHS version of this verse (Uv. 11.3) the pāda reads *apariśuddhaṃ brahmacaryaṃ*.

For the scansion of *brahma-car'yaṃ* see § 51.

For *-pph-* in *maha-pphalaṃ* see § 40.

279. Cty: *pūre ti, ativiya-jegucchehi nānā-kuṇapehi nānā-vidha-asucihi sampuṇṇe*, thus deriving the word from *pūra* "filling". The cty on 1150 gives the same derivation, glossing: *kesa-lomādino nāna-ppakārassa asucino pūre paripuṇṇe*. Kern (1916b, p. 44) suggested reading *pura*, and he was followed in this by Woodward (ii 117.1). The cadence ⏑,⏑⏑× , however, normally requires the opening ×⏑⏑⏑ (Warder (1967, § 242)), and it seems essential to read *pūra*, but to regard it as *m.c.* for *pura* (§ 46(*f*)). Cf. 1134 1150, and see the note on 280. In Thīg 380 occurs *kuṇapa-pūramhi kaḷevare*, where the metre (*Vaitālīya*) demands *pūramhi*.

I assume that *pūre* is accusative (cf. *dhi-r-atthu pūraṃ* 1134), which means that it is either an Eastern form of the neuter singular, or a masculine accusative plural. Edgerton (BHSD, *s.v.*) quotes *pura* "city" as a masculine in BHS. For the plural see the note on 280.

For the sentiment of the verse cf. Miln 74, and see Miss Horner's note (MQ i 101.5). Cf. also *nava-dvāre pure* in Bhagavadgītā 5.13 (= Śvet. Upan. 3.18), and (*kāyo*) *nava-dvāro* Vism 196.

280. Cty: *mā purāṇaṃ amaññittho, purāṇaṃ ajānana-kāle pavattaṃ hasita-lapitaṃ kīḷitaṃ mā maññi*. Since *pūra* (= *pura*) occurred in 279 in a form which could be taken as the plural, I suggest that *purāṇaṃ* should be interpreted as the genitive plural of *pura*, since *man-* is used in Skt with either the accusative or the genitive in the sense "honour,

esteem" (MW). If this is so, then -ṇ- would be a "correction" for -n-, inserted when the word was no longer understood.

As Mrs. Rhys Davids states (Breth., p. 179.1) the cty explains: *Tathāgata ti, ariya-sāvake, pakati-satte viya avaññāya kilesa-vasena ca upasaṅkamanādinā mā āsādesi.* See also the note on 1205. I see no reason for assuming anything other than the usual meaning for *Tathāgata*.

281. Cty: *ye ca, ye pana.* See the note on 41.

282. The cty explains *chinna-suttā* as *chinna-bhava-netti-suttā* and glosses: *abandhanā tattha, tasmiṃ yathāvutte Māra-pāse na rajjanti.*

283–86. In the introductory story, the cty states that a more detailed version of Jambuka's story is to be found in DhA ii 52. There is also a mention of him at Miln 350 and Upāsakajanālaṅkāra pp. 149 *ff.*

283. For the austerities mentioned in this verse see D i 165–66.

Cty: *māsikaṃ bhattan ti, māse māse ekeka-vāraṃ.* The list at D i 166 goes up to half-monthly intervals only (Breth., p. 180.3).

284. Cty: *uddesan ti, nimantanaṃ; uddissa-katan ti keci.* PED does not quote the meaning "invitation", and it seems more likely that we are to take the word as meaning "food, etc., intended for an individual, not the *saṅgha* as a whole" [IBH], cf. Jain Skt *auddeśika* "food which a layman has prepared for a particular monk (a fault in food)" (see Jacobi's note (SBE 45, p. 131.7)).

Cty: *na sādayin ti, na sampaṭicchiṃ; paṭikkhipin ti attho.* The cty on 957 explains: *sādiyissanti, sampaṭicchissanti.* AA iii 92 (on A ii 53) glosses: *sādiyanti, gaṇhanti.* PED does not quote "accept" among the meanings of *sādiyati*, but "one who accepts" is given for *sāditar-*, and "accepting" for *sādiyanā*. Cf. also AMg *sāijjai* "to take".

285. See the note on 286.

286. O (*f.n.*) suggests reading *saraṇâgamanaṃ*, which is read by Se. ThagA reads *saraṇa-gamanaṃ* in the text and lemma, but *saraṇâgamanaṃ* in the explanation. It would seem necessary to read *saraṇâgamanaṃ* in view of *saraṇam āgamaṃ* in 285, but since the normal phrase is *saraṇaṃ gacchati* and the cty on 285 explains: *āgamaṃ, agamāsiṃ*, we should regard *āgamaṃ* as *m.c.* for *agamaṃ* (§ 46(*f*)). The reading *saraṇa-gamanaṃ* would therefore be correct, and we should regard the reading *saraṇā-gamanaṃ* as arising *m.c.* to avoid the opening ×⏑⏑⏑. In 881 O reads *saraṇâgamanaṃ*, after *saraṇam āgamaṃ* in 880. There ThagA (text and lemma) reads *saraṇâgamanaṃ*, but the cty explains: *saraṇa-gamanaṃ*. It glosses *āgamaṃ* in 880 as *upagañchiṃ*. The opening ×⏑⏑⏑ is found elsewhere in Thag, but in several contexts it is avoided, e.g. *na pare vacanā* 497; *bhavā-bhava-vasaṃ* 661; *pāragū anupādāno* 711; *ambilaṃ madhuraggañ* as a *v.l.* at 733; *dhamma-ppati* 758.

287. For *Gaya- m.c.* see § 48(*e*).
Here, and in 1281, *svāgataṃ* is < *su* + *āgataṃ*, not as in 9 885–86.

288. For the scansion of *gaṇācariyaṃ* see § 51.
Cty: *deva-manussādīnaṃ paramena vinayena vinayanato sayaṃ naya-kara-hitattā ca vināyakaṃ.*
For *agga-pattaṃ* see the note on 94.

289. Cty: *gati-bala-parakkamādi-sampattiyā mahānāga-sadisattā nāgesu pi khīṇāsavesu mahānubhāvatāya mahānāgaṃ.* In the cty on 703 *mahānāgā* is explained by *khīṇāsavā*, and at M i 32 151 *mahānāgā* is used of Mahā-Moggallāna and Sariputta. The cty on 692 explains that the word *nāga* is used of snakes, elephants, and men: *sabbesaṃ nāga-nāmānan ti, ahināga-hatthināga-purisanāgānaṃ, sekkhāsekkha-paccekabuddha-nāgā-naṃ vā.* For the comparison of *hatthināga* with *purisanāga* see 693 *ff.*
The cty on 692 gives two etymologies for *nāga*: *so ekaṃsato āguṃ na karoti, punabbhavaṃ na gacchati.* For the former cf. *na hi āguṃ karoti so* 693, *āgu-akaraṇādi-aṭṭhena nāgaṃ* in the cty on 1279, and *āguṃ na karoti kiñci loke* Sn 522. For the derivation from *gam-* cf. *na gacchati ti nāgo, nāgacchati ti nāgo* Nd1 201 Nd2 180 and *nāgenā ti, n' assa agati abhi-bhavanīyaṃ atthī ti attho* PvA 57. MA i 153 (on M i 32) gives three derivations: *chandādīhi na gacchantī ti nāgā; tena tena maggena pahīne kilese na āgacchantī ti nāgā; nāna-ppakāraṃ āguṃ na karontī ti nāgā,* and refers to Nd1 201.
Cty: *catu-vesārajja-visāradatāya kutoci pi bhayābhāvato akuto-bhayaṃ.* The four *vesārajjas* are given in detail at M i 71–72. Mrs. Rhys Davids takes *akuto-bhaya* as referring to the attainment of *nibbāna* (Breth., p. 181.4), but the facts do not seem to support her statement that the word is a frequent epithet of *nibbāna*. Although *abhaya* is used of *nibbāna* (see the note on 21, and cf. Thig 512), it seems from the references given in PTC (Vol. I, p. 7) that *akuto-bhaya* is used of persons everywhere except at A ii 24 (= It 122) and perhaps at S i 192 (= 1238). AA iii 34 (= ItA ii 192) explains: *yasmā pana nibbāne kutoci bhayaṃ n' atthi, tasmā taṃ akuto-bhayaṃ.* The cty on 1238 (= SA i 278) explains: *nibbāne kutoci bhayaṃ n' atthi: nibbānaṃ pattassa vā kutoci bhayaṃ n' atthī ti, nibbānaṃ akutobhayaṃ nāma,* but the context is ambiguous, and *akuto-bhayaṃ* could as well refer to *sugataṃ*. *Akuto-bhaya* occurs in Mvu iii 157 *nirvāṇam anuttaraṃ dṛṣṭvā dhyāyate akuto-bhayaṃ,* where the obvious way to take it is as an epithet of *nirvāṇa*, but Jones (ii 153.5) takes it as an adverbial accusative with *dhyāyate*. If it does not agree with *nirvāṇa*, it could be the object of *dhyāyate* " having seen *nirvāṇa* he meditates upon the one who has no fear ".

290. For the possible scansion of *-saṃkilittham* see § 51, but since no other derivative of *kliś-* in Thag ignores the *svarabhakti* vowel, it is probably better to see resolution of the first syllable here.
For *vimocayī m.c.* see § 46(*f*).

291–94. The cty relates that Sambhūta was ordained by Ānanda after the Buddha's *parinibbāna*, and spoke at the Second Council (§ 11).

291. Mrs. Rhys Davids says of *tarati* (Breth., p. 182.3) "literally, crosses". PED is correct in translating (*s.v. tarati*[2]) "to make haste" (cf. J iii 141).

ThagA (text and lemma), Be, and Se read *ayoni-saṃvidhānena* (see the note on 157), which regularizes the metre of pāda *c*. Since, however, the pāda is intended to be the opposite of 293*c*, we should rather retain *ayoniso-* and recognize that pādas with redundant syllables do occur (§ 37), especially when a verse is turned into its opposite.

292. Cty: *mittehi ca virujjhatī ti, "evaṃ paṭipajja, mā evaṃ paṭipajjā" ti ovāda-dāyakehi kalyāṇa-mittehi abhājanam ayan ti ovādassa adānen' eva viruddho nāma hoti.*

295. Pāda *b* has nine syllables, and although it would be possible to assume resolution of the second syllable, this would be almost unique in Thag (§ 36). It is probably better to recognize that the pāda is hypermetrical. This is not uncommon when personal names are included (§ 37).

The cty explains that this Rāhula was the Buddha's son. If this was so then *putto Buddhassa* is literally correct, as opposed to its metaphorical use elsewhere in Thag (see the note on 41). For a discussion of whether Rāhula was in fact the Buddha's son see Thomas (1949, p. 59).

Cty: *dhammesū ti, lokiya-lokuttaresu ca dhammesu, catu-sacca-dhammesū ti attho.* We could translate "things mundane and sublime". For *lokuttara-dhammā* see the note on 201.

Cty: *cakkhumā ti, magga-paññā-cakkhunā cakkhumā.* For *cakkhu* see the note on 3.

Cty: *yan ti, yasmā.*

296. Cty: *puna aparāparehi pi pariyāyehi attani ubhaya-sampattiṃ dassetum yañ ca me āsavā khīṇā ti gātham āha.* It does not seem necessary to take pādas *ab* as referring to the previous verse.

For -*d*- *m.c.* in *amata-ddasā* see § 40. It could, however, be an example of the change -*ṃd*- (in **amataṃ-dasā*) > -*dd*- (see the note on 77).

For the scansion of *ar*hā* see § 51. It would be equally possible to assume resolution of the first syllable.

297. For *kuminā- m.c.* see § 46(*f*). The BHS equivalent is *kupina*, and the same lengthening *m.c.* occurs in Uv. 3.3.

299. For the scansion of *bhariyā* see § 51.

301. See the note on 269.

303–6. For the thera's name see § 6(*c*). The cty relates that the first three verses were uttered by the Buddha, and the last by Dhammika (§ 2).

303. Mrs. Rhys Davids states (Breth., p. 185.2) that the metre is

"irregular *Triṣṭubh*". Pādas *abd* are perfectly regular; pāda *c* can be regularized by assuming that the seventh and eighth syllables which are usually short have been replaced by one long syllable. The same feature is found in the BHS versions at Uv. 30.6–7 and Mvu ii 81.

For *āvahāti m.c.* see § 46(*a*). It does not seem possible to take the word as a subjunctive.

304. This verse is included in the list of "untraced verses" by Ñāṇamoli (1962, p. 286).

For *-gg-* in *suggatiṃ m.c.* see § 40. The formation of the word was doubtless helped by the existence of *duggati*. Mvu ii 81 reads *svar-gati m.c.*; elsewhere BHS reads *sad-gati m.c.*, e.g. at Uv. 28. 37–38 to balance *durgati* in Uv. 28.36.

305. Mrs. Rhys Davids states (Breth., p. 185.2) that the metre is "irregular *Triṣṭubh*". Pāda *a* is *Triṣṭubh*; pādas *bcd* are *Jagatī*. In pāda *b* there is resolution of the first syllable; in pādas *cd* there is resolution of the fifth syllable; in pāda *d* there is a redundant resolved fifth syllable (§ 27(*d*)).

With *dhammesu chandaṃ kareyya* cf. *ahu pure dhamma-padesu chando* S i 202. Cty: *chandan ti, kattu-kamyatā chandaṃ.*

306. Pādas *ab* are *śloka*; pādas *cd* are *Jagatī*. In **1119**, but not here, O reads *dosinā-* which is metrically superior. This reading should be adopted here (§ 49(*b*)).

ThagA (text and lemma) reads *vippātito* for *vipphoṭito*. Cty: *vippātito ti, vidhuto, magga-ñāṇena paṭinissaṭṭho.*

Cty: *gaṇḍa-mūlo ti, avijjā; sā hi savati.* It quotes (from an unknown source) *gaṇḍo pañcupādāna-kkhandhānaṃ adhivacanaṃ*, and Woodward adds (ii 129.4) *gaṇḍo ti, kāyassa adhivacanaṃ, gaṇḍa-mūlaṃ ti taṇhāya adhivacanaṃ* S iv 83 *satti-sūlūpamā kāmā rogo gaṇḍo* Thīg 491. Cf. also *gaṇḍo ti, kāmānaṃ etaṃ adhivacanaṃ* A iii 310 iv 289; *anto-dos'aṭṭhena gaṇḍato* SA ii 334 (on S iii 167); *gaṇḍa-mūlaṃ, dukkha-mūlaṃ* SA ii 386 (on S iv 83); *seyyathā gaṇḍo aneka-vassa-gaṇiko, tass' assu nava vaṇa-mukhāni nava abhedana-mukhāni, tato yaṃ kiñci paggharеyya, asuci yeva paggharеyya* A iv 386.

307. For *-cch-* in *-cchadā m.c.* see § 40.

Cty: *palehiti ti, gocara-bhūmito uppatitvā gamissati.* For *palehitī m.c.* see § 47(*b*).

In pāda *d* there is resolution of the fifth syllable (§ 27(*d*)).

For the connection between cranes and black clouds see Miln 128 and Miss Horner's note (MQ i 179.1), Vism 126, and Master's statement (p. 263) about the florican dancing when the rain-clouds are heavy.

Cty: *suci-paṇḍara-cchadā ti, suci-suddha-dhavala-pakkhā.* For *chada* "wing" see also **1108**, where the cty glosses *citra-chadā vihaṅgamā ti, vicitra-pekhuṇa-pakkhino, mayūrā.*

308. For the scansion of *pariyesati* see § 51. For *pariyesatī* m.c. see § 47(*b*).

In pāda *d* there is resolution of the fifth syllable (§ 27(*d*)).

ThagA (lemma), Be, and Se read *leṇaṃ aleṇa-*, and this spelling should be adopted.

309. Although all the editions of Thag read *tahiṃ*, it seems superfluous with *tattha*. Chatterji and Sen (p. 26) read *taṭiṃ*, but do not state on whose authority. They explain this (p. 150) as an accusative governed by *ubhato* " on both sides of ". Such a usage would seem to be very unusual, but a compound *ubhato-taṭiṃ* used adverbially in the accusative would suit very well.

ThagA (text), Be, and Se read *mama* for *mahā-*. The cty explains: *mama vasanaka-mahāleṇassa pacchato* which would support either reading.

ThagA (text), Be, and Ke read *leṇassa*, and this spelling should be adopted.

310. ThagA (text and lemma) punctuates *tā 'mata-*. Cty: *amataṃ vuccati agataṃ: tena ramentī ti, amata-madā, sappā. tesaṃ saṅgho amata-mada-saṅgho*. CPD quotes a cty reading *amataṃ vuccati agadaṃ, tena majjantī ti, amata-madā, sappā*. Woodward refers to this and also quotes (ii 131.9) *agata-disā vuccati amata-nibbānaṃ* Nd1 471 and compares *gaccheyya agataṃ disaṃ* Dh 323. If, however, the cty wished to explain *amata* as *nibbāna* it could have done so (cf. *amata-ddaso ti, nibbānassa dassāvī* on 296), and it seems that the alternation *agata/agada* merely shows that the cty is based upon a tradition in a dialect where *-t-* > *-d-* (§ 17). For a comparable *t/d* alternation in the commentarial tradition, also concerning *agata* and *agada*, cf. Buddhaghosa's explanation (DA i 67 MA i 51 AA i 111) of *Tathāgata* as being < *tatha* + *agada* " having a true antidote (against his adversaries, as a doctor has against a snake (*sappa*!)) " [IBH]. The dictionaries do not quote *amata* in the sense of *agada*, but the meaning " antidote " is given for Skt *amṛta* (MW), and it is not impossible that " intoxicated by antidote " could mean " snake ". The frogs would indeed be " well rid of " (*su-ppahīnā*) their natural enemies.

Woodward, however, suggested (ii 131.9) that the correct reading is *-sappa-hīnā*. Since the simplest way to translate *amata-mada* is " delighting in the undying (= *nibbāna*) ", we might expect *amata-mada-saṅgha* to refer to the order of those who rejoice in *nibbāna*, i.e. the bhikkhus. We could therefore take the verse as being a pun upon the author's name and that of the frogs' enemies (§ 6(*c*)) and translate " the frogs, bereft of the snake (= Sappaka) belonging to the order of bhikkhus, cry out ". The cty's attempt to explain *amata* as *agada* may be based upon a tradition which remembered that the verse originally contained the word *sappa*.

The cadence of pāda *c* is incorrect (§ 29(*c*)). It can be normalized by reading *vippavās[asamay]o* (§ 45).

311. Cty: *laddhāna upasampadan ti, paṭhama-sāmaṇera-pabbajjāya ṭhito, ñatti-catutthena kammena upasampadaṃ labhitvā.* After *pabbajjā*, therefore, he was a novice, until he was later ordained as a bhikkhu by a resolution of the *saṅgha*.
For the scansion of *-vir[i]yo* see § 51.

312. We should probably separate *ubho* from *jannuka-*, and take it with *jaṅghāyo*.
For *visīyaruṃ* see Geiger (1916, § 126).

314. See the note on 224.

315. Cty: *phuṭan ti, parigataṃ.* This latter word is not in PED, but is attested for Skt (MW) in the meaning "filled, afflicted with".
For *kimihī m.c.* see § 46(*f*).

316. Cty: *andho va v' asatī ahuṃ (andho vasatī ahaṃ), tasmiṃ kalebare vasitvā navahi dvārehi asuciṃ vasatī sandante asuci-bhāvassa adassane andho viya ahosiṃ. keci pan' ettha ta-kārāgamaṃ katvā kilesa-pariyuṭṭh-ānena avasa-vattī kilesattā avasa⟨va⟩tī ti atthaṃ vadanti. apare andho va asatī akun ti pāliṃ vatvā "kāma-rāgena andho eva hutvā sati-rahito ahosin" ti atthaṃ vadanti. tad ubhayaṃ pāliyaṃ n' atthi.*

As O (*f.n.*) points out, although the first explanation includes the word *vasati*, it evidently refers to O's reading *savatī*, which is *m.c.* for *savati* (§ 46(*f*)), the locative singular of the present participle of *savati* "to flow", since it is glossed by *sandante*: "I was as though blind in, *or* with regard to, the flowing thing (= the body)". The second explanation takes *'vasa-vatī* (read by MSS ABDa) as equal to *'vasa-vattī* (read by MS C) with *-tt- > -t- m.c.* (cf. § 41): "without power of self-control", cf. *vasa-vattī vā avasa-vattī vā* D i 247 (DA ii 404: *cittaṃ vase vatteti*), and *citte avasa-vattinī* Thig 37 40 42 77 169. The third explanation comes closest to ThagA (text and lemma) and Se *andho va v' asatī*, but does not explain the second particle *va*. It would be possible to explain one *va* as *eva* (with the cty) and the other as *iva*, but I cannot quote any parallel usage of both particles together. Mrs. Rhys Davids makes no comment, but seems to be translating in accordance with the cty's second suggestion. I translate O's text.

317. Cty: *oraṃ odana-pākamhā ti, odana-sākato oraṃ, yāvatā kālena suparidhota-tinta-taṇḍula-nāliyā odanaṃ pacati, tato oram eva kālaṃ; lahu-kālena . . .*

318. See the note on 269.

320. Cty: *icchato ti, icchanto.* Although in App. I, p. 225 I suggested reading *icchako* with Be and Ke, I now think that *icchato* should be retained and regarded as an example of the shortening of a nasalized syllable *m.c.* (§ 43(*a*)). The form is singular, not plural as Geiger states (1916, § 67). For the alternation *k/t* see the note on 57.

321. The metre of this verse is *Gaṇacchandas*. Smith, reading *ossajjeyyaṃ* in pāda *c* and *siyaṃ* in pāda *d*, stated that the verse consisted of 34 + 38 *moras* (Sadd., p. 1164), but did not name the metre. Professor Warder informs me privately that the metre is probably old *Āryā*. Pādas *ac* can be so scanned, but considerable emendation would seem to be necessary to regularize pādas *bd*.

ThagA (text and lemma), Be, and Se read *agha-⟨ga⟩taṃ* for *aghataṃ* (§ 44), and this reading should be adopted. We must then read *abbūḷhaṃ m.c.* (§ 49(*g*)). ThagA (text and lemma) reads *ossajeyya* in pādas *bc*. This is grammatically correct, but *-jj-* in O's text is doubtless *m.c.* (§ 40).

The cty does not seem to understand this verse, as Mrs. Rhys Davids noted (Breth., p. 191.3). *Abbūḷhaṃ* seems to be taken as a negative: *anuddhataṃ agha-gataṃ vijitaṃ akatvā*. *Agha-gataṃ vijitaṃ* is taken as a split compound (see the note on 42): *agha-gatānaṃ vijitaṃ; "agha-gataṃ vijitan" ti anunāsika-lopaṃ akatvā vuttaṃ anuddhataṃ*. Consequently *ekaṃ* is not taken as agreeing with *agha-gataṃ*, but is explained: *ekaṃ appamādaṃ sammā-payogaṃ*.

For *agha* see the note on 116.

Cty: *kalī va, so puggalo kāḷa-kaṇṇī viya siyā*, i.e. *va* is for *iva*, not *eva*.

Cty: *sabbāni, sabbāni pi vimuttiyā paripācakāni, sabbāni viriya-sati-samādhi-paññindriyāni ossajeyya ce abhāvi⟨ta⟩tāya*, although one would normally take *sabbāni* with (*agha-gatāni*).

322. See the note on 226.

323. In pāda *d* there is resolution of the first syllable (§ 36).

324. In pāda *d sakubbato* is a strange form, and with it the pāda has nine syllables (§ 37), although it would be possible to assume resolution of the first syllable (§ 36). We should, however, rather read [*sa-*]*kubbato* with Be (§ 45), cf. Uv. 18.7 *kurvataḥ* and G. Dh. 291 *kuvadu*. *Sakubbato* probably arose as a parallel to *akubbato* on the analogy of *aphala/saphala*.

325–29. For *patthayasī* (or *patthayase*) *m.c.* see § 47(*d*).

331. Cty: *anītiho ti, asandiddho atta-paccakkho kato; ītiha itikirā ti pavattiyā ītiha-saṅkhātaṃ saṃsayaṃ samucchindanto yeva hi ariya-maggo pavattati*.

For *anītiho m.c.* see § 46(*f*).

334. In pāda *a* there is resolution of the first syllable (§ 36). For the scansion of *ar^iya-* see § 51.

ThagA (text and lemma) reads *ariya-vattā*. Cty: *ariya-vattā ti, suvisuddha-sīlādi-vata-samādātā*. Since the final component of this latter compound is presumably an agent noun, we should need to interpret *vattā* in the same way: "speaker of noble things". Woodward quotes (ii 141.3) the *v.ll. samādānā* and *-dānaṃ*, the former of which CPD

proposes to take as an ablative. The inclusion of *sīlādi-vata* in the explanation, however, suggests that the cty was in fact explaining ***ariya-vatā***, and we should retain this reading and take it as the object of *anusāsi* (with CPD). The reading in the gloss should probably be ***samādānaṃ***.

CPD points out (*s.vv. anukampati* and *anukampin*) that *anukampī* can be either the aorist singular of the verb or the nominative singular of the adjective. PTC (vol. I, p. 139) prefers the second interpretation. Since *anusāsa* at Sn 1065 is paraphrased by *anuganha* and *anukampa* at Nd2 88, it seems most likely that *anukampī* is the verb here, with *-ī m.c.* (§ 46(*f*)).

335–39. Winternitz pointed out (p. 104.2) that these verses show signs of having at one time formed a whole with Thīg 204–12 (Vaḍḍha's mother's verses). If this is so, then the division of the original single poem has been made quite arbitrarily. Thīg 207 210–12 can clearly be attributed to Vaḍḍha as ThīgA 172–73 admits, and yet those verses do not find a place in Thag (§ 12). On the basis of gender Thīg 209 too should be attributed to Vaḍḍha, although ThīgA 173 claims *linga-vipallāsena h' etaṃ vuttaṃ*.

335. Cty: *ovādi-saṅkhātaṃ paṭodaṃ dassesi; tena me viriyaṃ uttejentī uttamaṅge paññā-sīse vijjhi*. Although Morris (1887, p. 125) suggested a derivation for *upadaṃsati* < Skt *daṃś-* "to bite", only the meaning "to show" is quoted in PED, and this makes perfectly good sense here.

For the scansion of *-viriyo* see § 51. In pāda *e* there is resolution of the sixth syllable (§ 36).

336. For *-dd-* in *amata-ddaso m.c.* see § 40, and the note on **296**.

For the scansion of *arahā* see § 51.

337. Cty: *ajjhattaṃ, ajjhatta-vatthukā, bahiddhā ca, bahiddhā-vavakaṭṭha-vatthukā ca āsavā*.

338. For *hā m.c.* see § 46(*f*).

Cty: *vanatho, avijjādiko vanatho*. The cty on **1214** explains *vanathaṃ* as *taṇhaṃ*. The cties on **526** and **1214** explain ***nibbanatho*** as ***nittaṇho***, and the cty on **1214** explains *avanatho* as ***nandiyā abhāvato avanatho***. SA i 269 (on S i 186) glosses: *nibbanatho ti, nikkilesa-vano*. SnA 24 (on Sn 16) glosses: *taṇhā pariyuṭṭhāna-vasena vanaṃ tanotī ti vanatho, taṇhānusayass' etaṃ adhivacanaṃ*. DhA ii 424 analyses *vanatha* as < *vana* + *stha* and explains: *mahantā rukkhā vanaṃ nāma, khuddakā tasmiṃ vane ṭhitattā vanathā nāma*. SṬ (on S i 186) explains: *yathā mahantaṃ araññaṃ vanathan ti, evaṃ mahantaṃ kilesa-vanaṃ vanathan ti vuttaṃ* [LSC]. Although the connection with *vana* was known, there seems to be no example in the canon of any pun upon the two meanings of *vanatha*, "wood" and "desire, craving", to match the puns upon *vana* (see the note on **691**).

339. With *pariyanta-kata* cf. BHS *paryantī-kṛta* (see BHSD, s.v.).
For the scansion of *pariyanta-* see § 51.

340–44. For the thera's name see § 6(*c*).

341. With the change of *-o-* > *-u-* before a doubled consonant in *aggi-huttaṃ* cf. *-e-* > *-i-* in *khitta* in 1104.
With the sentiment of this verse cf. Mvu iii 445. Jones (iii 446.4) misprints this reference.

342. We should read *gahaṇa* for *gahana* with ThagA (text and lemma), Be, and Se.
Cty: *parāmāsenā ti, dhamma-sabhāvaṃ atikkamitvā "idam eva saccan" ti parāmāsanato parāmāsa-saṅkhātena micchābhinivesena.* Ñāṇamoli (1962, p. 26) suggests the translation "misapprehension".

343. Cty: *juhāmi dakkhiṇeyy'aggin ti, sadevakassa lokassa agga-dakkhiṇeyyatāya sabbassa ca pāpassa dahanato dakkhiṇeyy'aggiṃ. sammā-sambuddhaṃ juhāmi, paricarāmi tayidaṃ mayhaṃ dakkhiṇeyy'aggi-pāricaraṇaṃ barihisa-samidhā-sappi-ādi nirapekkhaṃ.*

345. For *Gaya- m.c.* see § 48(*e*).
For the thera's name see § 6(*c*).
Udakaṃ seems superfluous in pāda *c* with *sotaṃ*, which is probably why Be and Ke read *so 'haṃ* for *sotaṃ*, and ThagA, although reading *sotaṃ* in the text, omits it from the lemma and includes *so 'haṃ* in the explanation. I would suggest that we read *odakaṃ sotaṃ* "watery stream" to give a contrast to *aṭṭhaṅgikaṃ sotaṃ* in 349. Although PED quotes *odaka* only as a noun (cf. 145), it is clear from *sattā odakā* A i 35 (AA ii 36: *ye udake jāyanti*) that it can be used as an adjective.

348. Cty: *nimmalattā eva parisuddha-kāya-samācāratāya payato.*
For *putto Buddhassa* see the note on 41.

350. Cty: *vāta-rogābhinīto ti, vātābādhena aserī-bhāvaṃ upanīto vāta-vyādhinā abhibhūto.* Cf. *vāteh' ābādhito* in 185.
Cty: *paviddha-gocare ti, vissaṭṭha-gocare dullabha-paccaye, vāta-rogassa sappāyānaṃ sappi-ādi-bhesajjānaṃ abhāvena pharusa-bhūmi-bhāgatāya ca.*

351. In pāda *a* there is resolution of the sixth syllable (§ 36).

352. Cty: *saddhādīni pañc'indriyāni.* See the note on 15.
Cty: *saddhādīni pañca balāni*, i.e. the five *balāni* which correspond to the five *indriyāni* and are developed with them.

353. In pāda *a* there is resolution of the sixth syllable (§ 36).
For the scansion of *-vir¹ye* see § 51.

354. ThagA (text and lemma), Be, and Se read ***aggaṃ*** for *agga-*, and the cty glosses *aggaṃ* and *dantaṃ* as separate words. This reading should be adopted.

355. Cty: *āṇi-dvāraṃ nāma pākāra-baddhassa nagarassa khuddaka-dvāraṃ, saṅghāṭika-chidde āṇimhi pakkhitte yantena vinā abbhantare ṭhitehi pi vivarituṃ na sakkā, yena manussa-gavāssa-mahisādi yeva nigganturṃ sakkā, hatthi na; nagarato bahi niggantu-kāmam pi hatthiṃ yato palobhetvā hatthācariyo gamanaṃ nivāreti. atha vā āṇi-dvāraṃ nāma paligha-dvāraṃ: tattha hi tiriyaṃ palighaṃ paṭṭhapetvā rukkha-sūci-saṅkhātaṃ āṇiṃ paligha-sīse āvuṇanti.* The alternative explanation indicates that the meaning of *āṇi-dvāra* was not understood. It could be a metaphorical use of *āṇi*, the gate being so called because of its size or shape.

ThagA (text) punctuates ***kāma-jāla-sarīraja*** as one word, but the cty glosses *kāma-jāla* and *sarīraja* as separate words.

356. Pādas *acd* are *Vaitālīya*; pāda *b* is *Āryā* (see Alsdorf (App. II, p. 236)). For *d(u)vāra- m.c.* see § 44. For *citta-kalī m.c.* see § 47(*c*).

For *gacchisi* as a future see the note on **14**. Alsdorf reads *gacchasi*.

357. The metre is *Āryā* (see App. II, p. 236). For *yathā m.c.* see § 49(*g*). *Balavā* must be taken as the last word of pāda *b*.

PED lists *āvatteti* only with the spelling *āvaṭṭeti*. Cty: *āvattayissan ti, duccarita-visevanato nivattayissāmi.*

358. The metre is *Āryā* (see App. II, p. 236). For *yathā m.c.* see § 49(*g*). Alsdorf punctuates *sārathipavaro* as one word.

359. The metre is *Udgīti*, with pāda *a śloka* (see App. II, p. 236). The metre allows us to scan either *vir'ya-* or *viriya-* (§ 51).

The change from *te* in pāda *a* to *vo* in pāda *b* is strange, and the reading *te* for *vo* in Be and Ke is probably an attempt to normalize the verse. There is, however, no obvious reason why *vo* should have been written for *te*, and by the principle of *lectio difficilior* we should prefer *vo*. ThagA (text, lemma, and explanation) reads *vodapessāmi*, glossed as *saṅkilesa-malato taṃ visodhessāmi*, and I think that this was probably the original reading. The sense of pāda *b* is then: "with purified self (for *payata* see the note on 348) I shall cleanse you". At some stage in the tradition *vodap-* was changed to *vodam-* (for the change *p/m* cf. *kumina* 297), which was thought to be *vo dam-* and "corrected" to *te dam-* (cf. the *v.l. te bhindantā* for *vobhindantā* at DA i 117 (on D i 26)).

360–63. In these verses pāda *a* has nine syllables (§ 37).

360. Cty: *upārambha-citto ti, sārambha-citto, dosāropanādhippāyo ti attho.* For *upārambh-* see Lüders (§ 30).

364. Cty: *khepetvā ti, samucchinditvā.* I believe that PED is wrong to

list the forms from *khep-* as though they were the causatives of *khip-* "to throw". The expected causative of *kṣi-* exists in Pkt in the form *khavei* (< *kṣapayati*), and doubtless **khapeti* was replaced in Pāli by *khepeti* on the analogy of other causatives which have *guṇa* of the root vowel.

There is resolution of the first syllable in pāda *f* (§ 36). Be reads *parinibbāti 'nāsavo*, but this is probably later normalization.

365. There is resolution of the first syllable in pāda *a* (§ 36). In pāda *b* there are nine syllables (§ 37). The pāda could be normalized by reading *amh' anāsavo* or *amhi 'nāsavo*.

366. There is resolution of the first syllable in pāda *a* (§ 36). For *pāvisī m.c.* see § 46(*f*).

Cty: *vihāra-kusalo ti, dibba-brahma-āṇañja-ariya-vihāresu kusalo.*

368. There is resolution of the seventh syllable in pāda *a* (§ 36).

Cty: *kalyāṇa-vākkaraṇo ti, sundara-vacī-karaṇo, lakkhaṇa-sampanna-vacanakkamo ti attho.*

369. For *añjasa* see the note on 35.

Cty: *parinibbissati, anupādisesa-nibbāna-vasena nibbāyissati* (see the note on 1274).

There is resolution of the first syllable in pāda *d* (§ 36). I was wrong to suggest reading *parinibbāty* (App. I, p. 225).

For *kkh-* in *kkhandhā* see § 42.

370. Cty: *vase ca tamhi, tasmiṃ garūnaṃ vacane, ovāde, vaseyya.*

Cty: *ñatvā ca dhammesu visesi assā ti, tathā paṭipajjanto ca lāya eva paṭipattiyā catunnaṃ ariya-saccānaṃ jānana-hetu-lokiya-lokuttara-dhammesu vijjā-ttayādi-vasena tevijjo chaḷ-abhiñño paṭisambhidā-patto ti viseseti ti, visesavā siyā ti attho.* For *jānāti* used with a locative, cf. *tattha vijānanti* 275 498. For *visesa* "distinction" cf. *ayaṃ ca dhīrassa puthujjanena mahā-viseso kusalassa hoti* S iv 210 and *na visesī, "seyyo 'ham asmī" ti atimānaṃ na janeti* Nd1 244.

For *visesi m.c.* see § 48(*a*).

371. Cty: *na kkhambhayante, na kampenti, na kiñci cālenti. Khambheti* therefore means "to make stiff, to terrify" and is a synonym of the related word *chambheti*, although PED does not recognize this meaning.

Cty: *paṭisaṅkhayantan ti, paṭisaṅkhayamānaṃ, paṭisaṅkhāna-bale ṭhitan ti attho.* PED quotes the word (in the form *-anto*) from this passage with the meaning "to be pacified", which does not seem appropriate. The cty's suggestion seems very likely, and PED is therefore incorrect in saying that only the absolutive forms of *paṭisaṅkhāti* are found. The meaning "power of computation" given for *paṭisaṅkhāna-bala* in PED is less suitable than "power of mindfulness, reflection". AA ii 98 (on A i 52) glosses *paṭisaṅkhāna-balan ti, paccavekkhanā-balaṃ.*

For *kkh-* in *kkhambhayante* see § 42.

372. There are thirteen syllables in pāda *c*, and CPD (*s.v. asaṃhāriya*) suggests reading *ahāriyo*. *Jagatī* verses do occur with redundant syllables (§ 27(*d*)), but the metre is acceptable if we scan *asaṃhār'yo* (§ 51), and assume that the opening is ⏑–––.

Cty: *dhammaṃ aññāya nava-lokuttara-dhammassa anurūpa-dhammaṃ pubba-bhāga-paṭipadā-saṅkhātaṃ catu-parisuddhi-sīla-dhutaṅga-asubha-kamma-ṭṭhānādi-bhedaṃ carati, paṭivijjhati ti anudhamma-cārī hoti.*

374. CPD (*s.v. atthantara*) suggests reading *jānāti m.c.* (§ 49(*a*)), but the break ––⏑ is not unknown in Thag (§ 26(*b*)).

Cty: *atthantaro, so eva-rūpo puggalo atth'antaro, attha-kāraṇa-sīlādi attha-jānana-mattam eva upanissayaṃ katvā.* Mrs. Rhys Davids' cty read *atthandharo* (Breth., p. 205.2). For the alternation *-nt-/-ndh-* see the note on 749.

377. Cty: *niraṅkatvā ti, ap(an)etvā chaḍḍetvā, anapekkho hutvā ti attho.* The cty on 478 explains: *niraṅkatvā ti, attanā samāpannaṃ phala-samāpattiṃ apanetvā.* Cf. *dhammaṃ niraṅkatvā* J v 252, glossed *atta-bhāvato nīharitvā.*

378. For *purakkhata* see the note on 37.

380. There is resolution of the seventh syllable in pāda *a*. I was wrong to suggest (App. I, p. 225) the adoption of the reading *yass' atthāya* as in 136.

For pāda *b* see the note on 46.

As Mrs. Rhys Davids points out (Breth., p. 207.2) the sixth *abhiññā* (to go with the five mentioned in 379) is normally *āsavānaṃ khayo* (see the note on *tevijja* in 24), not *sabba-saṃyojana-kkhaya.*

381–86. The cty tells a story of how Tekicchakāni's father was imprisoned by Candagutta at the instigation of Cāṇakka. The cty on these verses ends with the words: *ettha ca Bindusāra-rañño kāle imassa therassa uppannattā tatiya-saṅgītiyaṃ imā gāthā saṅgītā ti veditabbaṃ* (§ 11).

381. The metre of this verse, consisting of four six-syllable pādas, seems to be unique in the canon (see Smith (Sadd., p. 1170)).

382–84. For the metre of these verses, where pādas *cd* = pādas *ab* augmented by two *morae*, see Smith (Sadd., p. 1171). Stede (p. 32) regularized the *mora*-count by reading *buddhassa appameyyassa*, but *anussarati* does not seem to be constructed with the genitive elsewhere in Pāli.

385. Pādas *abc* are *Āryā*; pādas *de* are *śloka* (see Alsdorf (App. II, p. 237). For the scansion of *ratt'yo* see § 51. Be reads *ratyo.*

The opening ×––– shows that we do not have the vipulā ⏑⏑⏑– (Warder (1967, § 242)), i.e. *tv-* makes position in *tvaṃ* (§ 50(*b*)).

386. Smith (Sadd., p. 1164) pointed out that if *phassissaṃ* is read for *phusissaṃ* and [*catasso*] excluded (§ 45), the result is a *Gaṇacchandas* verse of 28 + 28 *morae*. On the other hand, *phusissaṃ* seems essential to pick up *phusit'aggaḷaṃ* in 385 ("I shall fasten on to . . ."). Perhaps the first *gaṇa* is one *mora* short, as occasionally in *Āryā* (see Alsdorf (App. II, p. 249 on Thīg 510)).

387–92. Because we cannot be certain whether the opening ⏑⏑⏑– was tolerated in Pāli or not (see the note on 61), it is not possible to decide whether *-br-* in *sabrahma-cārīsu* makes position or not (§ 50(*a*)).

387. The sense of the second half of this verse is confused since it is made up from 361*c* and 362*d* (cf. 390).

389. Cty: *dhamma-rājassā ti, satthuno. satthā hi sadevakaṃ lokaṃ yathārahaṃ lokiya-lokuttarena dhammena rañjeti, toseti ti, dhamma-rājā.* For this etymology see D iii 93 and Vism 419. For the meaning of the compound see Miss Horner's note (MQ i 133-5).

390. For the second half of the verse see the note on 387.
The *-o-* in *bavh-odake* is presumably on the analogy of *appodake* in 387, where, however, *-o-* arises from the junction of *-a* + *u-*.

393. See the note on 315.

394. Cty: *bālānaṃ abhinanditan ti, bālehi andha-puthujjanehi diṭṭhi-taṇhā-mānādīhi, "ahaṃ maman" ti abhinivissa nanditaṃ.*

395. For *dhammadāsa* see the note on 171.

396. Cty: *yathā idaṃ tathā etan ti, yathā idaṃ mayhaṃ sarīra-saṅkhātaṃ asubhaṃ āyu-usmā-viññāṇānaṃ anapagamā nānā-vidhaṃ māyopamaṃ kiriyaṃ dasseti, tathā va etaṃ mata-sarīraṃ pubbe tesaṃ dhammānaṃ anapagamā ahosi.*

398. Cty: *pañcaṅgikena turiyenā ti, "ātataṃ vitataṃ ātata-vitataṃ ghanaṃ susiran" ti* (= SA i 191 on S i 131) *pañcaṅgikena, pañcahi aṅgehi samannāgatena.*
For the scansion of *turiyena* see § 51.

399. ThagA (text and lemma) reads *plavati*, but the explanation includes *upplavati, dhāvati*. This suggests that the correct reading is *uplavatī*, which would give a perfectly regular *Vaitālīya* verse. For *-atī* and *viyā m.c.* see § 46(*c*). Brough points out (G. Dh, p. 205) that in Dh 334 *vanasmiṃ* does not scan. It is noteworthy that Thag has the correct reading *vanasmi*. ThagA reads *vanasmi* in the text, but *vanasmiṃ* in the lemma.
Cty: *phalam icchaṃ va vanasmiṃ vānaro, yathā rukkha-phalaṃ icchanto vānaro vanasmiṃ dhāvanto rukkhassa ca ekaṃ sākhaṃ gaṇhāti, taṃ muñcitvā aññaṃ gaṇhāti, taṃ muñcitvā aññan ti sākhaṃ alabhitvā*

"*nisinno*" *ti vattabbatam nāpajjati, evam eva taṇhā-vasiko puggalo hurāhuraṃ dhāvanto*" *ārammaṇaṃ alabhitvā taṇhāya appavattiṃ patto*" *ti vattabbataṃ nāpajjati*. DhA iv 44 gives a similar explanation.

It is not clear how the cty takes *hurāhuraṃ*. It explains: *so plavatī ti, so taṇhā-vasiko puggalo aparāparaṃ bhavābhave upplavati, dhāvati*, where *aparāparaṃ* is presumably intended as a gloss on *hurāhuraṃ*, but DhA iv 44 omits this and merely states: *so taṇhā-vasiko puggalo bhave bhave uppalavati, dhāvati*. The explanation quoted above includes the phrase *hurāhuraṃ dhāvanto*, and we can compare *hurāhuraṃ dhāvati bhantacitto* at Ud 37, on which UdA 237 comments: *hurāhuraṃ aparāparaṃ dhāvati, paribbhamati, athavā hurā huraṃ idha-loka-paralokato ādina-nikkhepehi aparāparaṃ dhāvati saṃsaratī ti attho*. The second of these suggestions is unlikely. As Andersen pointed out (1907, p. 282), if *hurāhuraṃ* is connected with the adverb *huraṃ* (see the note on 10) it presumably stands for *huraṃ huraṃ*, and cannot be explained as an ablative followed by an accusative. In any case, whatever translation is proposed must also be applicable to a monkey in a forest. In favour of the first explanation *hurāhuraṃ* = *aparāparaṃ* (cf. PvA 176: *aparāparaṃ* = *punappunaṃ*) is the BHS version of the pāda which reads *sa hi saṃsarate punaḥ punaḥ* Uv. 3.4. The most suitable translation would seem to be " to and fro ", but it is not clear how it comes to have this meaning. I would suggest that we see a derivation from Skt *huras*, which is a weak grade formation from *hvar-* " to go crookedly ". The attested meanings in Skt are " surreptitiously, stealthily, secretly " (MW), but there is no reason why the more original meaning " crookedly " should not have survived in Pāli. We could therefore regard *hurāhuraṃ* as either a development of *huraṃ huraṃ* or a lengthened form *m.c.* of **hura-huraṃ* " very crookedly " referring to the monkey's way of moving from branch to branch in a hap-hazard way.

400. Cty: *gāmaka-bhāvena, jammī*. Uv. 3.9–10 has *grāmyā*.

Cty: *visa-haratāya visa-pupphatāya visa-paribhogatāya rūpādīsu visattatāya āsattatāya ca visattikā*. The cty on 457 explains: *visattikā-saṅkhātaṃ taṇhaṃ* and the cty on 519 gives a more detailed derivation: *visattikan ti taṇhaṃ; sā hi visatā ti, visattikā; visakkatī ti, visattikā; visaṃharatī ti, visattikā; visaṃvādikā ti, visattikā; visa-mūlā ti, visattikā; visa-phalā ti, visattikā; visa-paribhogā ti, visattikā; visālā va pana sā rūpe taṇhā sadde gandhe rase phoṭṭhabbe dhamme kule gaṇe ... visatā vitthatā ti, visattikā ti vuccati*. Woodward also adds from Nd1 9 *visalā ti, visattikā; visaṭā* (or *visabhā*) *ti, visattikā*. Comparable derivations are listed at MA ii 163 SA i 175 AA iii 204–5.

Uv. 3.9–10 replaces by *sudustyajā*, although *viṣaktikā* does occur (as a noun) in Uv. 3.14–15, 15.4, 16.6, 8, 10, 29.55, 30.17.

Cty: *punappunaṃ vassante deve, abhivattaṃ*. ThagA (text and lemma) and Se read *abhivaṭṭaṃ* for *abhivaḍḍhaṃ*, Be reads *abhivaṭṭhaṃ*, and only Ke reads *abhivuṭṭhaṃ*, which in view of *abhivuṭṭhā* 1065 and *vuṭṭhamhi* 1137 is probably the correct reading. For the same alternation

-vaṭṭ-/-vuṭṭh- cf. *abhivaṭṭaṃ* at Miln 349 which is explained (MilnṬ 40): *abhivuṭṭhaṃ, vassodakena abhivuṭṭhaṃ*.

For *sahatī m.c.* see § 46(*f*). Uv. 3.9 has *sahate*.

401. Be, Ke and Dh 336 read *c' etaṃ* for *ve taṃ*, and since *esā* in 400 needs *etaṃ* to balance it, and the sense requires *ca* in its disjunctive sense (see the note on 41), this reading should be adopted as Andersen suggested (1901, p. 130). Although ThagA (text and lemma) reads *ve taṃ*, the cty explains *yo pana puggalo*, which points to a text reading *ca*.

For *sahatī m.c.* see § 46 (*f*).

The BHS version, instead of reading *sahate* in both verses and changing the subject and object around as Thag does, reads *sahate* in Uv. 3.9 with *yo* as subject and *tṛṣṇāṃ* as object, but *tyajate* in 3.10 with the same subject and object. *Sahate* is being used in the sense of "endure", therefore, instead of "overcome" as in Pāli.

402. For *bhaddaṃ vo* as a quasi-vocative see Brough's note (G. Dh, p. 264) and the note on *bhaddaṃ te* in 721.

Uv. 3.11 reads *tad vai vadāmi* in pāda *a*. This must go back to an Eastern text reading *taṃ ve vadāmi* instead of *taṃ vo* (see the note on 403).

403. ThagA (text and lemma) and Be read *vo* for *ve*, but the Eastern form *ve* for *vo* is certainly found in Pāli (see also 653 1004–5, where ThagA (text and lemma) reads *ve*, and the cty glosses: *tumhe*). The pāda also occurs with *ve* at Dh 315 and Sn 333, where SnA 339 glosses: *tumhākaṃ*. Smith and Andersen note (PTS ed. of Sn, p. 58.6) "here and in parallel passages *ve* seems to mean *vaḥ*". The reverse equivalence of *vo* for *ve* (the emphatic particle) is also found, e.g. *idaṃ vo ñātinaṃ hotu* Khp 6, where KhpA 209 glosses: *vo nipāta-mattaṃ*, and quotes *ye hi vo ariyā* M i 17 (MA i 114: *vo nipāta-mattaṃ*), with *hi vo* for the more usual *ha ve*; and Sn 560 (= 830) which has *vo* where 830 has *ve*. Cf. the variation *ne/no* in the note on 779.

404. Pāda *a* is three syllables short (§ 38), as it is also at Sn 334. O (*f.n.*) mentions *v.ll.* ⟨*sabbadā*⟩ and ⟨*pamādā*⟩, of which the second is more likely since its loss before *pamādânupatito* would be explicable by haplography.

Cty: *pamādo rajo ti, rūpâdi-ārammaṇesu sati-vossagga-lakkhaṇo pamādo saṅkilesa-sabhāvattā rāga-rajâdi-nissatāya ca rajo. pamādânupatito rajo ti, yo hi koci rajo nāma rāgâdiko, so sabbo pamādânupatito pamādavasen' eva uppajjati*. SnA 339 explains: *pamādo ti, saṅkhepato sativippavāso, so citta-malan' aṭṭhena rajo, taṃ pamādaṃ anupatito pamādânupatito pamādânupatitattā aparâpar' uppanno pamādo eva, so pi rajo, na hi kadāci pamādo nāma arajo atthi*.

There is resolution of the fourth syllable of pāda *b* (§ 36).

405. Pāda *c* has nine syllables (§ 37), which probably explains why the metrically correct reading *accharā-[saṃ-]ghāta-mattam* (§ 45) arose (see

O (*f.n.*)). The same unmetrical pāda occurs in Thīg 67, where (*n'*) must be supplied before it. The compound occurs in prose at A i 34 (= Miln 142).

The cty explains *anajjhagaṃ* as *na labhiṃ*. For such negative verbs see CPD *s.v.* ²*a*-.7, and Edgerton's review of PTC (*JAOS*, 80, p. 368). To the examples given by Edgerton (BHSD, *s.v.* *a*-, *an*-) can be added *anirvārayet* Uv. 11.7.

406. We should punctuate *vihārā-n-upanikkhamiṃ* since -*n*- is euphonic (Woodward (ii 172.5)). It may be suspected that this is not the correct reading, since Be reads *vihārā upanikkhamiṃ*, and Geiger (1916, § 73.6) quotes *sandhi* -*n*- only from Kaccāyana. Moreover, in the case of the only other example of -*n*- in Thag (564), ThagA (text and lemma) and Be read -*d*-, and the cty explains: *da-kāro pada-sandhi-karo*. Edgerton notes (BHSG, § 4.65) that -*n*- as a *sandhi*-consonant is "rare and perhaps questionable" in BHS, although Bernhard reads *ca-n-ekalaḥ* at Uv. 1.8.

The cty explains *ekaggaṃ* as *ekaggataṃ*. *Ekagga* as a noun (< *aikāgrya*) is not listed in PED.

Woodward (ii 172) suggests reading *aṭṭito* for *addito* as in 157. This is read by Be.

407. Cty: *vā-saddo vikapp'attho ; papāte vā papatissāmi ubbandhitvā vā marissāmī ti ādike maraṇa-ppakāre saṅgaṇhāti.*

409. See the note on 269.

411. ThagA (text and lemma), Be, and Se read *uṭṭhehi* for *uṭṭhāhi*. At Sn 331–32 occurs *uṭṭhahatha* with *v.l.* *uṭṭhāhatha* in 332.

Cty: *uṭṭhehī ti, nidd'apagamanato uṭṭhahanto uṭṭhāna-viriyaṃ karohi.* SnA 337 explains: *alasa-bhāvā uṭṭhahatha ghaṭatha vāyamatha mā kusītā hotha.*

Cty: *nisīdā ti, pallaṅkaṃ ābhujitvā, ujuṃ kāyaṃ paṇidhāya, parimukhaṃ satiṃ upaṭṭhapento nisīda.* SnA 337: *nisīdathā ti, pallaṅkaṃ ābhujitvā kamma-ṭṭhānānuyogatthāya nisīdatha.* The collocation of "stand up" and "sit down" is strange and clearly one or other of the words is being used metaphorically. At Mvu iii 367 occurs *niṣīda*, about which Jones states (iii 365.6) "literally 'sit down', but this verb sounds strange following a command to go away (*apakramya*), and the reading is therefore doubtful". The verb must, however, be used metaphorically here (cf. English "sit up" = "pay attention"), and the same usage is to be seen in the Pāli examples. Cf. *sunisinna* in 65.

For *ahu m.c.* see § 48(*d*).

There is a redundant syllable in pāda *b* (§ 29(*c*)). The metre can be corrected by reading (*a*)*hu* (§ 45). By classical standards prohibitions are more correctly expressed by *mā* and the unaugmented aorist.

412. Be reads *seyyathā*, but the metre is better with *sayathā* (for this see Lüders (§ 2)).

For the possible pun on "old age" and "water" in *jarā* see Lüders (§ 86) and Brough's note (G. Dh, p. 211). The mention of *mahā-samudda-vega* and the possible pun on *jarā* make it certain that *dīpa* here means "island".

413. Cty: *yogaṃ, bhāvanaṃ*. The cty on 585 explains: *yutta-yogo, bhāvanânuyutto*, and the cty on 1142: *yogena, vipassanā-bhāvanā-saṅkhātena yogena*.

414. Pāda *c* is a syllable short (§ 29(*c*)), and Mrs. Rhys Davids suggests (Breth., p. 216.1) reading *niddaṃ* ⟨*ca*⟩. The metre in fact requires *mā* ⟨*ca*⟩ *niddaṃ* (§ 44).

For *khiddā- m.c.* see § 49(*d*).

In pāda *d* ThagA (text) and Be read *jhāya*, but ThagA (lemma) reads *jhāyāhi*. O's reading is the only one which scans.

415. ThagA (text and lemma) divides *-pathesu kovido*, and the cty. explains: *patha-bhūtesu bodhi-pakkhiya-dhammesu kusalo, cheko*, so this word division should be adopted.

For *yoga-kkhema* see the note on 32.

Cty: *parinibbāhisi vārinā va joti, mahatā salila-vuṭṭhi-nipātena aggi-kkhandho viya ariya-magga-vuṭṭhi-nipātena parinibbāyissasi*. See the note on 5.

416. Cty: *vinamyate ti, vinamīyati apanīyati*. In the paraphrase, however, the cty explains *vidhamīyati, viddhaṃsīyati*, which looks as though it is a gloss upon a reading *vidhamyate*, which might be thought to be a more appropriate reading in a context with *pajjota-karo* and *vātena*. For the glossing of *vidham-* by *viddhaṃs-* see the note on 184.

Pāda *b* is an odd *Aupacchandasaka* pāda in place of the expected even one, but it could be corrected by reading *vātenā vinamīyate* (§ 47(*d*)).

417. The subject of the sentence is *ariyo aṭṭhaṅgiko maggo* in 421.

Cty: *kamma-kilesa-vipāka-vaṭṭānaṃ vināsanato viddhaṃsanato, sabba-vaṭṭa-vināsano* (see PED, *s.v. vaṭṭa*).

For *ādicca-bandhu* see the note on 26.

418. CPD (*s.v. āghātana*) suggests reading *āghātanaṃ* here *m.c.* to obtain the cadence ‒⏑⏑‒ (§ 49(*i*)).

Cty: *sattānaṃ vyasan'uppatti-ṭṭhānatāya, āghātanaṃ, kamma-kamma-kilesaṃ*. In 711 *āghātana* is used in its literal sense. The cty there explains: *yathā corehi maran'atthaṃ āghātanaṃ nīto*.

Cty: *saṃsāra-cārakato niyyānato niyyānako*. The cty on 1115 explains: *vaṭṭa-dukkhato niyyānāvahaṃ*. Cf. BHS *nairyāṇika* (see BHSD, *s.v.*).

Cty: *visassa dukkhassa kāraṇattā visa-mulaṃ*. *Visa-mūla* also occurs at S i 41 47 161 (= Netti 145 Uv. 20.3 G. Dh 289) where it is an epithet of *kodha*, in apposition to *madhuraggassa*. SA i 97 explains: *visamūlassā ti, dukkha-vipākassa. imasmiṃ ṭhāne pariyosānaṃ aggan ti vuttaṃ*. One

would expect *agga* to mean "beginning", cf. Uv. 2.4 where *kāmā* are described as *madhurāgrā vipāke tu kaṭukā* "sweet at the beginning, but bitter in their result". Alternatively one might see an antithesis between *mūla* and *agga* in the senses of "root" and "shoot", i.e. the hidden part of a plant and the visible part: "apparently sweet, but really (basicly) poisonous". None of these explanations is very likely, since it does not seem correct to describe any aspect of anger, whether beginning, end, or visible part, as sweet. The answer to the problem perhaps lies in Uv. 20.3, which reads not *madhurāgrasya* but *madhuraghnasya* "destroying sweetness".

419. Cty: *kamma-yanta-vighāṭano, kamma-ghaṭitassa atta-bhāva-yantassa vidhaṃsano. Kamma-yanta* occurs again in the compound *kamma-yanta-yantita* in 574. There the cty explains: *kamma-yantena, sukata-dukkaṭena kamma-saṅkhātena yantena yantito, saṅghaṭito yathā vā khemantaṃ gantuṃ na sakkoti, tathā saṅkocito sugati-duggatīsu vattati.* To talk about Kern being "misled" by the Dhatumañjūsā definition of *yant- saṅkocane*, as PED does (*s.v. yantita*), seems unfair. The meaning "restrained, compelled by, subject to" is also given for Skt (MW). In the context *yanta* is most likely to mean "restraint, compulsion". These meanings are not given in PED, but they are listed for Skt (MW). *Kamma-yanta-yantita* also occurs at MA ii 310 [IBH].

Cty: *viññāṇānaṃ pariggahe ti, kāma-bhavādisu yathā sakaṃ kammunā ādāna-viññāṇa-gahane upaṭṭhite ti vacana-seso. tattha tattha hi bhave paṭisandhiyā gahitāya taṃ taṃ bhava-niyata-viññāṇa-ṭṭhiti gahitā eva hoti. lokuttara-dhammo hi uppajjamāno sattama-bhavādīsu uppajjanārahāni viññāṇāni bhindantaṃ eva uppajjatī ti.* The reference seems to be to the arising of the *viññāṇāni* (*cakkhu-viññāṇa*, etc. (see M i 51)) in the *paṭicca-samuppāda*, and to the way in which the eight-fold path provides knowledge to prevent the *viññāṇāni* arising.

For the scansion of *-vaj'ra-* see § 51.

420. We should read *viññāpano m.c.* (§ 49(*i*)) to give the cadence -⏑⏑-. This is read by Se. See also Brough's note (G. Dh. p. 184).

Cty: *upādāna-ppamocano ti, kāmupādānādīhi catūhi pi upādānehi citta-santānassa vimocako.* For *kām'-, diṭṭh'-, sīla-bbat'-*, and *atta-vād'upādāna* see M i 51.

Cty: *bhavaṃ aṅgāra-kāsuṃ va, bhavaṃ ekādasahi aggīhi āditta-bhāvato sādhika-porisaṃ aṅgāra-kāsuṃ viya*, cf. M i 74 365. For the simile cf. Thig 491 and Mvu iii 149 (where it is used of women).

421. For the scansion of *ar'yo* see § 51.

422. For the scansion of *pariyosāna-* see § 51.

Cty: *kenaci kañci kadāci pi anupaddutattā mahā-khemaṃ, nibbānaṃ, gacchati satte gāmeti cā ti, mahā-khemaṃ-gamo.* See also the note on 32.

424. For the metaphorical use of "banner" in the sense of "conceit"

see the note on 64, and cf. *panna-ddhaja* " with the banner (of conceit) lowered ".

426. For *varuttama* see the note on 132.

428. Cty: " *aham eva seṭṭho* " *ti pavatto māno atimāno.* " *ime pana nihīnā* " *ti aññe nihīnato dahantassa māno omāno ti vadanti.* " *seṭṭho 'ham asmī* " *ti pana aññe atikkamitvā attānaṃ seyyato dahantassa pavatto seyya-māno atimāno.* " *hīno 'ham asmī* " *ti pavatto hīna-māno omāno.* See also 1076.

Cty: *asmi-māno,* " *eso 'ham asmī* " *ti,* " *khandhe ahan* " *ti gahana-vasena pavatta-māno. sabbe ti, na kevalaṃ atimān'omān'asmi-mānā eva, atha kho seyyassa seyya-mānādayo nava-vidhā antara-bhedena aneka-vidhā ca sabbe māna-vidhā māna-koṭṭhāsā.* For *māna* see the note on 89.

429–34. The cty notes that the first two verses were spoken by Sumana, and the following four verses by the teacher. It adds: *sabbā ekajjhaṃ katvā Sumana-tthero pacchā aññā-vyākaraṇa-vasena abhāsi* (§ 2). Mrs. Rhys Davids suggested (Breth., p. 221.1) that this Sumana might be identical with Anuruddha's pupil Sumana who was one of the eight theras who presided at the Second Council.

429. The usual age for *pabbajjā* was 15 according to Vin i 79. This and the references in Thag (479 486) to *upasampadā* at the age of seven may therefore refer to pre-Vinaya times and conditions (§ 14(*b*)) [IBH].

PED (*s.v. mahant*) states that *mahiddhika* is always combined with *mahānubhāva* to denote " great influence, high position, and majesty ". It is more likely that *mahiddhika* here means " having great *iddhi* (= supernormal powers) " since we read at Vin i 24 of *nāga-rājā iddhimā* [IBH].

430. For *-br-* making position in *abravī* see § 50(*a*).

431. ThagA (text) and Be read *udaka-kumbham* for *uda-kumbhakam.* It seems likely that O's reading has been devised to avoid the opening ⏑⏑⏑– (see the note on 61), but it is tolerated in *udaka-kumbham ādāya* at J vi 84.

432. Cty: *pāsādikena vattenā ti, pasannānaṃ pasādāvahena ācāra-vattena karaṇ'aṭṭhe idaṃ karaṇa-vacanaṃ.* The cty on 927 glosses *pasāda-janakaṃ paṭipattiṃ passantānaṃ suṇantānaṃ ca pasādāvahaṃ,* and the cty on 949 *attano paṭipattiyā pasādārahe.* The meaning in 949 seems to be " believer, pious person ", and " pious " would make good sense here and in 927.

Woodward reports (ii 183.1) that his MSS repeat 429 after 432, and Nāl. (*f.n.*) records that a Singhalese edition does the same. This, however, produces a set of seven verses, which would be out of place in the *cha-nipāta* (§ 7).

Cty: *visārado, vyattho sukusalo.* See also the note on 955.

For the scansion of *-iriyā-* see § 51.

433. The cty does not comment on *kala-kicca* here, nor on 541 and 1061. The cty on 711 explains: *pariññādīnaṃ soḷasannaṃ kiccānaṃ katattā, kata-kicco.* See also Miss Horner's note on Miln 339 (MQ ii 184.3).

437. In pāda *a* there is resolution of the sixth syllable (§ 36). For the opening ⏑⏑⏑– see the note on 61. It would be possible to normalize by reading *pīti-* (§ 47(*h*)).

438. For *kilesa* see the note on 67.

440. For *kkh-* in *kkhandhā* see § 42.
For *tiṭṭhantī m.c.* see § 47(*h*) and the note on 90.

441. Cty: *sama-jīvino ti, kāya-visamādi sabbaso pahāya kāya-samādīnaṃ vasena samaṃ jīvantassa santa-ṭṭhāniyena sampajaññena samma-d-eva vattantassa.* A similar ambiguous derivation is given at AA iv 138 (on A iv 282–83: *katamā sama-jīvitā? samaṃ jīvikaṃ kappeti, na acco-gāḷhaṃ na atihīnaṃ*): *samaṃ jīvikaṃ kappetī ti, sammā jīvikaṃ kappeti. sama-jīvitā ti, samaṃ jīvikā.* I take *sama-jīvin* to be a synonym of *sama-cārin*, i.e. < *śama*.

442. Mrs. Rhys Davids translates " worse of the two is he . . . ", but the cty explains: *akalyāṇataraṃ hoti. Pāpiyyo* is therefore neuter (cf. SA i 229 343: *pāpaṃ*), and we must translate " it is worse for him . . .". S i 162–63 222–23 Netti 173 all read *pāpiyo*, but *pāpīyo* or *pāpiyyo* is preferable *m.c.*, since this gives the cadence ⏑––– (*pathyā*). Contrast 893, where *pāpiyo* is preferable *m.c.*
For the sentiment of the verse cf. *akkodhena jine kodhaṃ* J ii 4 Dh 223.

444. The cadence of pāda *a* (–––– without a caesura after the fifth syllable) is unusual (see the notes on 585 669 701 750 871 946 952 1043). It can be corrected by reading *tiki[c]chantan* (§ 41), giving the cadence ⏑––– (*pathyā*). This verse recurs at S i 162–63 222 224 Netti 173, but at S i 162–63 and Netti 173 *tikicchantānaṃ* is read, presumably attracted into the case of *ubhinnaṃ*. SA i 229 reads *-antan taṃ* in the lemma, against the MSS but following Thag, but paraphrases *ubhinnaṃ tikicch-antānaṃ*. SA i 343 reads *-antānaṃ* in the lemma, and explains: *eka-vacane bahu-vacanaṃ. tikicchantaṃ* (*v.l. tikicchānaṃ*) *ti attho.* SṬ explains: *ubhinnaṃ tikicchantan ti, ubhinnaṃ uppanna-kodha-saṅkhātaṃ kilesa-vyādhiṃ tikicchantaṃ vūpasamantaṃ taṃ puggalaṃ* [LSC]. ThagA cty explains: *ubhinnaṃ dvinnaṃ, kodha-vyādhi-tikicchāya tikicchantaṃ, khamantaṃ puggalaṃ.*

445. For the simile of the saw see M i 129. For the simile of the child's flesh see S ii 98, Miln 367 (and Miss Horner's note (MQ ii 233.1)), Vism 32 45 (and Ñāṇamoli's notes (1956, pp. 33 45)).
Be and Se read *uppajje te* for *uppajjate*, and although ThagA (text and lemma) reads as O, the cty explains: *sace te uppajjeyya*, which seems to be a comment on *uppajje te*. This reading should be adopted.

446. For the simile of the bad cow see S iv 195–96.

447. Pāda *a* has only seven syllables (§ 38). The BHS version of the verse (Uv. 6.14) reads *channam evābhivarṣati*, and we should perhaps read ⟨*ev'*-⟩ *ativassati* to correct the metre (§ 44). The cty explains *ativassati* as *ativiya vassati*, but adds that in *nātivassati ati-* is *upasagga-mattaṃ*. There is, however, a close semantic relationship between *ati-* and *abhi-* in Pāli (see PED, *s.vv. ati-* IV and *abhi-* IV) and *ativassati* here has the meaning of *abhivassati*, cf. 1240 and *megho abhivassaṃ vasund-karaṃ; sā puñña-dhārā vipulā dātāraṃ abhivassati* S i 100. For *ati-/abhi-* see the notes on *atipatati* in 118 and *atikkanta* in 1037, and cf. Pkt *aiṇiya* = *āṇīya* (really = *abhinīta*) Deśīnāmamālā 1.24, *aigaya* = *paviṭṭha* (really = *abhigata*) ibid. 1.57.

The verse is explained: *āpatti-vassañ c' eva kilesa-vassañ ca ativiya vassati āpattiyāhi chādanaṃ alajjī-bhāvādīnaṃ tādiso va chādanena tato aññathā va puna pi tathā-rūpaṃ tato pāpiṭṭhataraṃ āpattiṃ āpajj-eyyā ti chādanaṃ vassanassa kāraṇaṃ vuttaṃ. avassanañ c' ettha vutta-vipariyāyena veditabbaṃ citta-santānassa visodhitattā. channassa duccari-tassa āpatti-vassādīnaṃ ativassanato vivaṭassa ca avassanato ti attho.* See also UdA 306 (on Ud 56), Ñāṇamoli's explanation of Netti 153 (1962, p. 203), and Miss Horner's of Vin ii 240 (BD v 336.1). SnA 31 quotes this verse after its explanation of *channā kuṭi* Sn 18 and *vivaṭā kuṭi* Sn 19: *sā kuṭi* (= *atta-bhāvo* (see the note on 1)) *yena taṇhā-māna-diṭṭhi-cchadanena sattānaṃ channattā punappuna rāgādi-kilesa-vassaṃ ativassati*. Cf. also *bhikkhu vivaṭena cetasā apariyonaddhena sa-ppabhāsaṃ cittaṃ bhāveti* D iii 223.

Mrs. Rhys Davids seems to have omitted the translation of pādas *cd*.

448. Cty: *icchā-dhūpāyito ti, ārammaṇâbhipatthana-lakkhaṇāya icchāya santāpito, taṃ taṃ visayaṃ icchanto hi puggalo yath'icchitaṃ visayaṃ labhanto vā alabhanto vā tāya eva anudahana-lakkhaṇāya icchāya santatto pariḷāha-ppatto hoti.* All the editions of Thag read *-dhūpāyito*, and the same reading is found at S i 40, but SA i 95 reads *-dhūmāyito* in the lemma, and glosses *āditto*. SṬ reads *-dhūpāyito* in the lemma, and explains: *asampatta-visay'icchā-lakkhaṇāya taṇhāya santāpito daḍḍho* [LSC]. The verse also occurs at Netti 22 with the reading *-dhūpāyito*, on which Ñāṇamoli comments (1962, p. 38) "*dhūpāyita* 'harassed': no meaning that fits given in PED; literally 'smoked', but here NettiA glosses by *santāpita*, (so also *dhūpāyanā* (Netti 24) 'harassment', cf. *dhūpāyati* (A ii 215))". The translation "smoked" seems more appropriate to *dhūmāyita*, since *dhūpāyita* would rather mean "perfumed", and "obscured (by smoke), smoked-out, burned" would fit the context. The verse also occurs at Nd1 411, where the PTS edition reads *-dhūma-yiko*, which supports the belief that we should read *-dhūmāyito* here. For the *-t-/-k-* alternation see the note on 57.

449. Cty: *patta-daṇḍo va takkaro, yathā takkaro, coro, katâparādho vajjha-ppatto attāno rājāṇāya haññati.* I do not understand why Mrs.

Rhys Davids translates " struck as by thief ", nor does there seem to be any support for her suggestion of reading *sattha-daṇḍo* (Breth., p. 225.4).

For *kaññatī m.c.* see § 47(*h*) and the note on 61.

451. For the scansion of *kay(i)rā* (by metathesis from **karyā*) see § 51.

Vijahati seems a strange verb to use of time, and from the point of view of sense *viharate*, read by ThagA (text and lemma) and Se, seems superior. O (*f.n.*), however, suggests *vivasate*, and I think that this was probably the original reading. In favour of this is *ya ya i vivasadi radi* G. Dh 150, and the resemblance between SnA 606 (on Sn 1142) *vivasemi rattin ti, rattiṃ atināmemi* and the cty here : *yaṃ yaṃ rattiṃ viharate, atināmeti khepeti*.

452. Cty : *upeti carimā ratti ti, carimaka-citta-sahitā ratti upagacchati ; ratti-ggahaṇañ c' ettha desanā-sīsa-mattaṃ. gamanādīsu yena kenaci iriyā-pathena samaṅgī-bhūtassa carima-kālo maraṇa-kālo hoti yeva.* Cf. *pacchimo kālo* in 947 and the note thereon.

453. Mrs. Rhys Davids' reference to *paṭikirati* (Breth., p. 226.2) is probably a misprint for *pari-*.

In pāda *c* there is resolution of the sixth syllable (§ 36).

Cty : *nānā-kuṇapa-paripūro ti, kesādi-aneka-ppakāra-kuṇapa-bharito.* The cty on 736 explains : *aññena ca pitta-semhādinā bahunā kuṇapena.* ThigA 254 (on *kuṇapa-pūraṃhi* Thīg 380) explains : *kesādi-kuṇapa-pūre.*

454. The subjects of the verb *bādhayanti* are the sense-objects mentioned in 455*ab*.

455. For the cadence of pāda *d* see § 35(*a*). The metre can be normalized by reading *-rūpasmi[ṃ]* (§ 43(*b*)) with Be.

456. Cty : *vaḍḍhenti kaṭasiṃ ghoran ti, te jāti-ādīhi nirayādīhi ca ghoraṃ, bhayānakaṃ, andha-bālehi abhiramitabbato kaṭasi-saṅkhātaṃ saṃsāraṃ punappuna-uppanna-maraṇādinā vaḍḍhenti.* The cty on 575 gives the same explanation. For the sentiment see the note on 152, and cf. *susāna-vaḍḍhana* Thīg 500. For references to *kaṭasī* in BHS see Edgerton (BHSD, *s.v.*), to which may be added Abhidharmakośa III.15 (p. 52.1). For *vaḍḍheti* in the sense of " heap up, fill up " see Lüders (§ 21).

Pādas *cd* recur in 575, where *ādiyanti* replaces *ācinanti*. Vin ii 296 and A ii 54 also read *ādiyanti*.

457. Be and Ke read *c' etā* for *vetā*, and ThagA although reading *v' etā* in text and lemma explains : *yo pana puggalo etā itthiyo parivajjeti*, which seems to refer to a text which reads *ca* = *tu* (see the note on 41).

For the comparison with a snake's head cf. *kāmā sappa-sirūpamā* Thīg 353 488.

For *visattikā* see the note on 400.

458. Cty: *khemato, anuppadavato.* The cty on 980 gives the same explanation. See also the note on 32.

459. Cty: *alattaka-katā pādā ti, pariṇata-jaya-sumana-puppha-vaṇṇena lākhā-rasena rañjita-caraṇa-yugalā. samāsa-padaṃ h' etaṃ, " alattaka-kata-pādā " ti vattabbe gāthā-sukh'atthaṃ dīghaṃ katvā vuttaṃ. asamāsa-bhāve pana tassā ti vacana-seso veditabbo.* For *-katā- m.c.* see § 46(*f*).

460. ThagA (texts) reads *mihita-* for *mhita-*, in which case either the *svarabhakti* vowel must be ignored *m.c.*, or resolution of the first syllable assumed.

461. Cty: *sace me na pattiyāyasi, aggiṃ vā te harām'-ahaṃ :- aggiṃ haritvā aggi-ppaccayaṃ sapathaṃ karomī ti attho.* ThagA (text and lemma) reads *va*, and despite the inclusion of *vā* in the explanation, *va* (= *eva*) is probably the original reading. The reading *vā* arose no doubt *m.c.* (§ 46(*f*)), to avoid the opening ‒‒⏑‒ (see the note on 90). Be, Ke, and Se read as O.

462. PED (*s.v. kaṭa*[2]) translates *kaṭa-ggaha* as an adjective " he who throws the lucky die ". It would be possible to take the word in this way here " (you will be) lucky in both worlds ", but at J iv 322 it is certainly a noun *ayañ ca te rājaputti ubhayattha kaṭa-ggaho.* PED correctly translates *kali-ggaha* as " the losing throw ". The cty explains the pāda: *yaṃ mayaṃ yāva daṇḍa-parāyana-kāle bhoge bhuñjāma, evaṃ bhuñjāma, evaṃ idhaloke pi bhogehi na jīyāma, mayaṃ pacchā pabbajis-sāma ; evaṃ para-loke pi bhogehi na jīyāmā ti adhippāyo.*

464. See the note on 269.

466–72. The cty states that the author of these verses was named Bhaddiya, but nick-named Lakuṇṭaka because of his appearance. He is named Bhaddiya in 466, but Lakuṇṭaka in the rubric, and Lakuṇṭa-bhaddiya in the *uddāna*.

466. Be reads *va jhāyati* for *jhiyāyati*. O (*f.n.*) records *v.ll. va* and *ca*. It is probable that the correct reading is *va* (= *eva*), the emphatic particle being intended to emphasize the pun on *Bhaddiyo* and *bhaddo* (§ 6(*c*)).

467. PED quotes *ramati* only with the locative, although MW quotes locative and instrumental for Skt (*s.v. ram-*). It is, however, possible that we have here examples of the Eastern locative plural in *-hi* (see Lüders (§§ 220–25)).

Cty: *ahañ ca, ahaṃ pana. Ca* is therefore used in its disjunctive sense = *tu* (see the note on 41).

468. Be reads *ce* for *ca*, and the cty explains it as *sace*, but I now think I was wrong to suggest (App. I, p. 226) adopting this reading. *Ca* in the

sense of "if" is common in Pāli, Skt, and BHS (see PED, MW, and BHSD, *s.v. ca*). Cf. *Śakraś ca me varaṃ dadyāt* Mvu iii 6.

For *-gatā-m.c.* see § 46(*f*), and cf. 6. Be and Se read *-gataṃ*.

469. Cty: *ye maṃ rūpena pāmiṃsū ti, ye janā aviddasuno mama rūpena apasādikena nihīnena ākāra-sadisī paññā ti dhamma-sarīrena pi maṃ nihīnaṃ pāmiṃsu: "orako ayan" ti hīlentā paricchinna-vasena maññiṃsū ti attho.* For Bhaddiya's sweet voice see Mrs. Rhys Davids' note (Breth., p. 231.2).

471. For *ca* = *tu* see the note on 41. Uv. 22.12 reads *tu*.

473. For the scansion of *-car^iyāhi* see § 51.

475. Cty: *sukhedhito ti, sukha-saṃvaḍḍhito.* MA iii 291 (on M ii 56) explains: *sukhedhito ti, sukham edhito, sukha-saṃvaḍḍhito.* VinA i 204 (on Vin iii 13) explains: *sukhedhito ti, sukhena edhito, sukha-saṃvaḍḍhito.* Since *sukhaidhita* is quoted for Skt (MW), there seems to be no need to doubt the existence of the compound and emend to *sukhe ṭhito* as PED suggests. For the verb *edh-* see the note on 238.

476. For *-br-* making position in *abravi* see § 50(*a*).

477. For *pāvisi m.c.* see § 46(*f*).

Cty: *anoggatasmiṃ suriyasmin ti, suriye anatthaṃ gate yeva,* cf. *ratt'andhakāre ti, oggate suriye* Vin iv 268. PED (*s.v. oggata*) explains *-gg-* as being on the analogy of *uggata*, but Mrs. Rhys Davids translates "as the sun rose".

For the scansion of *sur^iyasmiṃ* see § 51.

478. Cty: *niraṃkatvā ti, attanā samāpannaṃ phala-samāpattiṃ apanetvā tato vuṭṭhāya.* See also the note on 377. It is, however, not very satisfactory to have to understand an object, and I would suggest that we punctuate *'niraṃkatvā* and take *maṃ* to be both the object of the absolutive and of *āha*: "not ignoring me, he said to me".

479. For ordination at the age of seven (cf. 486) see § 14(*b*) and the note on 429.

480–86. No doubt Sopāka's verses follow Bhadda's because they were both ordained at the age of seven (§ 8(*a*)).

The cty records two traditions about Sopāka (§ 15), one that he was born into a *vaṇija* family, and the other that he was born into a *sopāka* family (hence his name). As Woodward points out (ii 201.1), it looks as though there has been some confusion between this Sopāka and the other (the author of 33). The cty relates that both were connected with a cemetery, and both ordained at the age of seven.

480. ThagA (text and lemma) reads *vandisaṃ* and glosses *abhivandiṃ*. For *-ss-* in aorist forms see § 40 and the note on 78.

481. There is resolution of the first syllable in pāda *c* (§ 36).

For *-ss-* in *anucaṅkamissaṃ* see § 40 and the note on 78. I was wrong to suggest reading *anucaṅkamiṃ* (App. I, p. 226).

484. In pāda *a* there is resolution of the sixth syllable (§ 36). For *Aṅgāna m.c.* see § 43(*b*). Ke reads *Aṅga-Magadhānaṃ*, and the cty includes this in the explanation, but I was wrong to suggest the adoption of this reading (App. I, p. 226).

Cty: *sāmicin ti, magga-dāna-vījanādi-sāmīci-kiriyaṃ*. PED quotes only the meaning " right, proper course " for *sāmīci* (*s.v.*), but BHSD quotes also " homage, respectful behaviour ".

For *-br-* making position in *abravī* see § 50(*a*).

486. For ordination at the age of seven (cf. 479) see § 14(*b*) and the note on 429.

487. For the thera's name see § 6(*c*).

488. Cty: *na kappate, na vaṭṭati*. We should perhaps translate " it is unnecessary . . .", since the sense is presumably that now he is *suvimutto sabbadhi* (493) he has no more need of a hut. The cty, however, gives a symbolical interpretation, based upon the identification of *atta-bhāva* and *kuṭikā* (see the note on 1): *etena evaṃ atta-bhāva-kuṭikāyaṃ pi anapekkho bāhiraṃ tiṇa-kuṭikaṃ kathaṃ paṭisaṅkharissatī ti dasseti*.

489. The metre is *Udgīti* (see Alsdorf (App. II, p. 237)). For *samatta*[*ṃ*]-*rogaṃ m.c.* see § 43(*b*).

Cty: *atidevassā ti, sammuti-devā uppatti-devā visuddhi-devā ti sabbe pi deve attano sīlādi-guṇehi atikkamitvā ṭhitattā atidevassa sammā-sambuddhassa*.

490. Pāda *a* is *Triṣṭubh*; pādas *bcd* are *Jagatī*. There is resolution of the first syllable in pāda *c* (§ 27(*d*)).

For *añjasa* see the note on 35.

491. Cty: *khay'ogadhā ti, nibbān'ogadhā nibbāna-patiṭṭhā*. Cf. *amat'ogadha* in 179 and *sabba-dukkha-kkhay'ogadha* in 1115. PED is wrong in stating (*s.v. ogadha*) that *ogadha* is found only in compounds with *amata*, *nibbāna*, and *jagata*.

Cty: *dhamma-bhūtehī ti, dhamma-kāyatāya dhamma-sabhāvehi, nava-lokuttara-dhammato vā bhūtehi jātehi, dhammaṃ vā pattehi*. Cf. *Bhagavā cakkhu-bhūto ñāṇa-bhūto dhamma-bhūto brahma-bhūto* M i 111 iii 195 224 and *Tathāgatassa etam adhivacanaṃ: dhamma-kāyo iti pi brahma-kāyo iti pi, dhamma-bhūto iti pi brahma-bhūto iti pi* D iii 84. For *dhamma-kāya* see Miln 73 and Miss Horner's note (MQ i xl).

492. For the four *ariya-saccāni* see 1258–59. The cty treats them briefly here, and adds *ayaṃ ettha saṅkhepo; vitthāro pana Visuddhi-magge vutta-nayen' eva veditabbo*. The reference is to Vism 494.

For the scansion of *ar*[i]*ya-* see § 51.

493. The other editions of Thag read *nivattate* for *nibbattate*, and this reading should be adopted. Cty: *nivattate ti, na ppavattati, ucchijjati.*
Cty: *yasmin ti, yasmiṃ nirodhe, nibbāne, adhigate.*

494. Pādas *ab* are *Vaitālīya*; pādas *cd* are *Aupacchandasaka*. The verse recurs at 1052, but there ThagA (text and lemma) and Be read *ussukko* instead of *ussuko*, and O reads *sukhāvaho* in pāda *d* instead of *sukhādhivāho*, giving a *Vaitālīya* pāda.

495. See the note on 124.

496. Cty: *na parass' ūpanidhāya kammaṃ maccassa pāpakan ti, parassa maccassa, sattassa, upanidhāya uddisiya, kārakaṃ katvā pāpakaṃ, vadha-bandhādi-kammaṃ na seveyya, parena na kārāpeyyā ti attho.* It seems likely that the cty did not understand the first half of the verse, for it is clear from 497 that the meaning is that a man suffers the consequences of his own actions, independently of another's actions. Uv. 9.6 reads *yat pareṣāṃ vigarheta karma dṛṣṭveha pāpakaṃ* in pādas *ab*.
Cty: *kamma-bandhū, kamma-dāyādā*, cf. M iii 203 A iii 72: Uv. 9.6 reads *karma-baddho*, cf. *kamma-bandha* at KhpA 28, translated by Ñāṇamoli (1960, p. 24.10) as " responsibility for action ". This does not appear to be an adequate translation, for the idea is that when a man has done *kamma*, his future is fixed: he is either " bound by his *kamma* " (= *-baddha*) or he " inherits the result of it " (= *-bandhu*). Cf. 144.

497. Cty: *na pare vacanā coro ti, attanā coriyaṃ akatvā para-vacanā, parassa vacana-mattena, coro nāma na hoti. ettha hi pare ti, vibhatti-alopaṃ katvā niddeso. keci pana " paresan ti vattabbe pare " ti sa-kāra-lopaṃ katvā niddiṭṭhaṃ.* The Jain version of this verse (Isibh. 4.15) has *n' aṇṇassa vayaṇā core, n' aṇṇassa vayaṇā muṇī.* It seems likely that the original version of the Pāli verse had *para-vacanā*, which became *parā-vacanā m.c.* to avoid the opening ×⏑⏑⏑ (see the note on 286). At some stage of the tradition this was " corrected " to *pare vacanā* by someone who mistook *parā* for a nominative plural form, and knew that *para* should follow the pronominal declension.
ThagA (text and lemma) and Be read *attā ca naṃ* for *attānañ ca*, and this reading should be adopted. Cty: *naṃ sattaṃ tassa attā, cittaṃ.*
ThagA (text and lemma), Be, and Ke read *vedi* (= *'vedi*) for *veti*, and the cty glosses: *vedī ti, avedi ājānāti.*
For *ca* = *tu* see the note on 41.

498. See the note on 275.

500. Cty: *ujjhituṃ, pariccajituṃ, gahetuṃ vā arahati: guṇāguṇaṃ pana tattha upaparikkhitvā ujjhitabbam eva ujjhituṃ gahetabbañ ca gahetuṃ arahati.* Uv. 22.17 reads *śraddhātum* for *ujjhituṃ*, and this seems to make better sense: " one should not believe everything one hears ".
For the scansion of *ar*°*hati* see § 51. For *dhīra* see the note on 4.

501. The opposition between *paññavā* and *mūga* seems strange, which is probably why the cty glosses *paññavā* as *vacana-kusalo*, and Miln 367 replaces *paññavā* by *jivhāvā* (see Miss Horner's note (MQ ii 233.8)). I think that *mūga* here is an example of the abnormal development of Skt *mūrkha* "foolish" discussed by Mehendale (1955–56a, p. 58). See also the note on 582.

We should punctuate *dubbalo-r-iva* with ThagA (text and lemma). Cty: *ra-kāro pada-sandhi-karo.*

The cty explains pādas *ef* in two contradictory ways, which makes it clear that the verse was not fully understood: *attanā kātabba-kicce uppanne upaṭṭhite mata-sāyikaṃ sayitvāpi taṃ kiccaṃ tiretabbam eva, na virādhetabbaṃ. atha vā "atha atthe samuppanne" ti attanā akaraṇīye atthe, kicce, uppanne upaṭṭhite, mata-sāyikaṃ sayetha, mata-sāyikaṃ sayitvāpi taṃ na kātabbam eva. na hi paṇḍito ayuttaṃ kātuṃ arahati.* As Miss Horner points out (MQ ii 234.1) *mata* can be either "thought" or "death" (for the use of the past participle as an action noun see the note on 36). I take *mata-sāyikaṃ seti* to mean the same as *maraṇa-mañce nipanna* (see DA ii 548). For *sāyikā* (not in PED) "act of sleeping" cf. Skt *śāyikā* (MW).

502–6. There is resolution of the sixth syllable of pāda *a* in these verses (§ 36).

503. For *gutta-dvāra* see the note on 116.

504–6. Be and Se read *so* for *yo* in pāda *c*, and this might be thought to give a closer parallel with 502.

507. Cty: *ariya-kantan ti, ariyānaṃ kantaṃ piya-ṭhitaṃ bhav'antare pi avijahanato.* AA iii 94 (on A ii 57) explains: *ariya-kantehī ti, magga-phala-sampayuttehi; tāni hi ariyānaṃ kantāni honti piyāni manāpāni.*

For the scansion of *ar*[i]*ya-* see § 51.

509. See the note on 204.

510. For *ahu m.c.* see § 48(*e*).

511. The cty explains: *yo vibhav'atthiko puriso utthāyako hutvā "tava santike vasissāmī" ti saviggahaṃ siriṃ, sayane upagataṃ hatthehi ca pādehi ca koṭṭento paṇāmeyya, nīhareyya, so tathārūpo alakkhika-puriso etādisaṃ satthāraṃ sammāsambuddhaṃ ārādhetvā, imasmiṃ navame khaṇe paṭilabhitvā, virādhaye, tassa ovāda-akaraṇena taṃ virajjheyya; ahaṃ pan' evaṃ na karomī ti adhippāyo.* On this see Mrs. Rhys Davids' note (Breth. p. 243.1). Woodward (ii 215.4) suggests that the cty may be based upon a reminiscence of JA iii 264: *yo puggalo siriṃ labhitvā "kantā me siri bhariya-ṭṭhāne ṭhitā" ti etesaṃ aññataraṃ guṇaṃ pamajjati.*

These explanations are not, however, completely satisfactory, and since *paṇāmeyya* would seem to require an object I would suggest that

sirim is a mistake for *siram* (see the note on 16), and we should translate " who would bow down his head with his hands and feet ", i.e. perform a *pañcāṅga-praṇāma* cf. *añjaliṃ paṇāmetvā* Thīg 431 and *natasirā* Divy 455. If this correction is accepted then PED is wrong in listing *paṇāmeti* here under the meaning " dismiss ". The word-play between *ārādh-* and *virādh-* here is not on " win " and " lose " as in 989–90, but between " honour, worship " (not given in PED, but attested for Skt (MW)) and " transgress, sin ".

514. For *paṇidhi* see the note on 222. For *paṇidhī m.c.* see § 46(*f*).

515. For the scansion of *vir'ya-* see § 51.

516. For the scansion of *arahā* see § 51.
For *nirupadhi* see the note on 152. For *nirūpadhi m.c.* see § 46(*f*) and cf. 1250 and Sn 33–34. The BHS equivalents *m.c.* are *niropadhi* and *niraupadhi* (see BHSD, *s.v. niropadhi*), which must go back to texts reading *nirūpadhi*.

517. For the scansion of *sur'yass'* see § 51.
The cty does not include *pati* in the lemma but explains: *suriyass' uggamanaṃ, suriyass' uggamanaṃ lakkhaṇaṃ katvā.* The phrase recurs at 628, but the cty is silent there. Similarly JA makes no comment on the same phrase at J vi 491, but PvA.129 (on Pv 26) explains: *suriyassa gamana-velāya*, and *utu-veramaṇim pati* at Sn 291 is explained (SnA 317): *yāva puna so samayo nāgacchati. Abhiyobbanaṃ pati at* Thīg 258 is explained (ThīgA 211) as *abhinava-yobbana-kāle.* For the occurrence of *lakkhaṇa* in the explanation cf. SnA 386 (on *nadiṃ Nerañjaraṃ pati* Sn 425): *lakkhaṇaṃ niddisati, lakkhaṇaṃ hi padhāna-pahitattatāya Nerañjarā nadī, ten' eva c' ettha upayoga-vacanaṃ, ayaṃ pan' attho: nadiyā Nerañjarāya ti, Nerañjarāya tīre ti vuttaṃ hoti.* For the cty's attempt to see *pati* in *dhamma-ppati* see the note on 758.
ThagA reads *visodhetvā* in the text but *visosetvā*, explained as *sukkhāpetvā*, in the lemma. O's reading *visosetva* is presumably a misprint for *visosetvā*.

518–26. There is resolution of the fifth syllable of pāda *d* in these verses (§ 27(*d*)).

518. For *du[k]khaṃ m.c.* in pāda *a* see § 41. There is a redundant syllable in pāda *a* (§ 27(*d*)), but if we read *du[k]kha[ṃ] m.c.* (§ 43(*b*)) there is resolution of the fourth syllable (§ 27(*d*)).

519. For *du[k]khass'* in pāda *a* see § 41. For *-dukkhā-* in pāda *b* see § 41.
For *visattikā* see the note on 400.
Cty: *satta-santānaṃ saṃsāre papañcenti vitthārentī ti papañcā.* The cty on 902 explains: *papañcā nāma rāgādayo kilesā*, and the cty on 989 states: *taṇhādi-bhedaṃ.* The cty on 990 glosses: *papañcaṃ, taṇhā-papañcaṃ.* In Skt *prapañca* is quoted (MW) with the meaning (in

philosophy) "the expansion of the universe, the visible world". The Jains use the word with a similar meaning: *nidhūya kammaṃ na pavaṃc' uvei* (Sūyagaḍaṃga I.7.30) is explained by Śīlāṅka: *na punaḥ prapañcaṃ jāti-jarā-maraṇa-roga-śokādikaṃ prapañcyate bahudhā naṭa-vad yasmiṃ, sa prapañcaḥ, saṃsāraḥ.* The explanation given for 519 can be reconciled with this explanation, but the other glosses reflect the frequent references in Pāli ctíes to three *papañcā*: *taṇhā-papañco māna-papañco diṭṭhi-papañco* (DA 721 on D ii 277). It seems that the cties are confusing what causes *papañca* with *papañca* itself, for elsewhere we find references to *papañca* being the product of perception or the sense-organs: *saññā-nidānā hi papañca-saṅkhā* Sn 874, *yāvatā channaṃ phassāyatanānaṃ gati, tāvatā papañcassa gati; channaṃ phassāyatanaṃ asesa-virāga-nirodhā papañca-nirodho papañca-vūpasamo* A ii 161–62. *Papañca* then is the world, as expanded, diversified, distorted, vitiated [IBH], by human senses (*phassāyatanāni*) or defects (*taṇhā* etc.), i.e. the *saṃsāra*. When the causes of *papañca* are removed, a state of *nippapañca* is obtained. So the cty on 902 explains: *papañcā nāma rāgādayo kilesā. tesaṃ vūpasamatāya tad-abhāvato ca lokuttara-dhammā nippapañcā nāma*, and the cty on 990 glosses: *nippapañcassa, nibbānassa.* AA iv 120 (on A iv 229) explains: *nippapañcārāmassā ti, taṇhā-māna-diṭṭhi-papañca-rahitattā nippapañca-saṅkhāte nibbāna-pade abhiratassa*, and AA iv 122 (on A iv 235): *papañca-nirodhe ti nibbāna-pade.*

520. Cty: *dvi-caturaṅge hutvā ariye nibbānaṃ gameti ti dve-caturaṅga-gāminaṃ. gāthā-sukh'atthaṃ ettha vibhatti-alopo kato ti daṭṭhabbaṃ.* For *dve-* *m.c.* see § 46(*b*). Cf. *dve-satta-* at J vi 230 (not *m.c.*), and see BHSG (§ 19.6) for forms with *dve-* in prose in BHS. For the type of numeral cf. Skt *tridaśa* (= 30) and *dvisapta* (= 14).

For *passitva m.c.* see § 49(*b*).

521. For *asaṅkhata* see the note on 260.

For *-cch-* in *-cchidaṃ* see § 40.

522. There is a redundant fifth syllable in pāda *b* (§ 27(*d*)), but if we read *viha[ṅ]ga-* (§ 43(*a*)) with Be, we may rather assume resolution of the fifth syllable (§ 27(*d*)).

For *bhikkhū m.c.* in pāda *c* see § 47(*b*). This is read by Be.

Ākula (see also 523) is not quoted in PED with the meaning "filled, full of", although it exists in Skt with this meaning (MW).

523. For *ākula* see the note on 522. PED does not list *vāneyya*, although *vāneya* is quoted for Skt (MW).

524. For *bhikkhū m.c.* see § 47(*b*).

For *deva* see the note on 1. Cty: *gaḷantamhī ti, vuṭṭhi-dhārāyo paggharante, vassante.*

525. In pādas *bc* there is resolution of the fifth syllable (§ 27(*d*)).

Cty: *vita-ddaro ti, vigata-kilesa-daratho.* See also Brough's note (G. Dh, p. 185).

526. There is resolution of the fifth syllable in pāda *a* (§ 27(*d*)).

Cty: *niraggalo ti, aggalaṃ vuccati avijjā nibbāna-pura-ppavesa-nivāraṇato; tad-abhāvato niraggalo.*

For *nibbanatha* see the note on 338.

Cty: *vyanti-kato ti, vyanti-kato ariya-maggena vigat'ante katvā ṭhito.* The word seems, therefore, to be used actively, but in *kaṅkhā sabbā mayā vyanti-katā sa-mūlikā* S i 181 (SA i 265: *vigat'antā, nirantā katā*) it is used passively.

527–38. BHS equivalents of Kāludāyin's verses occur at Mvu iii 93 (= 527–29) 108–9 (= 530–38), but there are considerable differences in some verses. Verses 531–32 recur at S i 174, and 527 recurs at J i 87 with a verse which closely resembles 529*ab*.

527. Cty: *phalāni esantī ti, phalesino. acetane pi sa-cetana-kiriyaṃ āropetvā voharanti yathā-kulaṃ patitu-kāman ti: phalāni gahetuṃ āraddhā sampatti-phala-gahaṇa-kālā ti attho.* The strangeness of the usage can be avoided by recognizing that we have here an example of the future active participle in *-esin* (cf. AMg *āgamesin*, and Smith's note on *taresin* (Sadd., p. 1415)). We should therefore translate "about to fruit", cf. the note on 1121. A similar future participle is to be seen in *disvā bhavaṃ vibhavesinaṃ* M i 330. MA ii 414 glosses: *vibhavaṃ gavesamānaṃ*, and Miss Horner translates "having seen becoming seeking dis-becoming" (MLS i 393), but the meaning is more likely to be "seeing existence about to come to an end". At M i 48 S ii 11 occurs *cattāro āhārā bhūtānaṃ sattānaṃ ṭhitiyā, sambhavesīnaṃ vā anuggahāya*, explained (MA i 207 SA ii 22): *ye sambhavaṃ, jātiṃ nipphattiṃ, esanti, gavesanti*, and translated by Miss Horner (MLS i 59) "for creatures . . . who are seeking to be". A better translation would be "who are about to be".

Cty: *bhadante ti, bhaddaṃ ante etassā ti; bhadante ti vuccati guṇa-visesa-yutto; ekassa da-kārassa lopaṃ katvā. guṇa-visesa-yutto guṇa-visesa-yuttānañ ca agga-bhūto Satthā; tasmā bhadante ti Satthu ālapanam eva. bhadda-saddena samān'atthaṃ padantaraṃ ekan ti keci.* For this etymology see Brough's note (G. Dh, p. 264) and the note on *bhaddaṃ vo* in 402. In 721 O reads *bhaddante*, but the other editions read *bhadante*, in a position where either reading is possible. In 762 all editions read *bhaddante* in a *pathyā* cadence.

For *bhadante m.c.* see § 41. For *bhagī m.c.* see § 48(*a*).

There is resolution of the first syllable in pāda *c* (§ 26(*d*)).

Cty: *bhagī rasānan ti, attha-rasādīnaṃ bhāgī. vuttaṃ h' etaṃ Dhamma-senāpatinā "bhāgī vā bhagavā attha-rasassa dhamma-rasassā" ti ādi* (= Nd1 143 252). *Mahāvīra bhāgī ti ca idaṃ pi dvayaṃ sambodhana-vacanaṃ daṭṭhabbaṃ. Bhagīrathānan ti pana pāṭhe, Bhagīratho nāma ādirājā, tabbaṃsa-jātatāya Sākiyā Bhagīrathā, tesaṃ Bhagīrathānaṃ*

upakār'attham iti adhippāyo. Mvu iii 93 and J i 87, however, read *bhagī rasānaṃ*.

528. Cty: *dumānī ti, liṅga-vipallāsena vuttaṃ*. Edgerton quotes *druma* as neuter in BHS (BHSD, *s.v.*). It is, however, not impossible that we are dealing with an Eastern masculine accusative plural in *-āni* (as in the Aśokan inscriptions (see Hultzsch, p. lxii)) rather than a change of gender.

It is probable that *pattaṃ* is to be taken as an accusative plural in *-aṃ* (see the note on 2). Since Mvu iii 93 reads *puṣpaṃ tyajitvā*, it is likely that *patta* means "petal". This meaning is quoted for Skt *pattra* (MW), but is not given in PED.

Cty: *sabbā disā pavanti, gandhaṃ vissajjenti*. See the note on *vāti* in 28.

529. As Mrs. Rhys Davids notes (Breth., p. 249.3), the cty explains that the R. Rohiṇī flows from north to south, so that anyone crossing it to go to Kapilavatthu would be facing westward. It is not clear why *Rohiṇiyaṃ* should be locative. Should we translate "crossing in the R. Rohiṇī"? Mvu iii 93, however, reads:

paśyantu te Koliyā Śākiyā ca
mukhaṃ Rohiṇīm iva tārakāni

i.e. *Rohiṇī* is the asterism. Perhaps we should translate "crossing (*or* hurrying) during the asterism Rohiṇī".

For *utū m.c.* see § 47(*a*).

530. Cty: *āsāya kassate khettan ti, kassako kasanto khettaṃ phalāsāya kasati*. PED (*s.v. kasati*) states that *kassate* is third singular middle, possibly because of the cty's explanation. PTC (Vol. II, p. 35) prefers to read *kasate* with Nd1 263, but it is hard to see why *kassate* is not accepted as a passive, to parallel *uppati* in pāda *b*. Mvu iii 108 reads *kṛṣyate* and *vapyate*, both passives.

531. Cty: *Pajjunno deva-rājā*. See the note on 1.

The order of the pādas, with ploughing coming after sowing, is strange, and Mvu iii 108 replaces pādas *cd* with *punarpunaḥ vardhati bīja-grāmaṃ, punarpunar lābhaṃ labhanti karṣikā*.

The inclusion of *raṭṭhaṃ* in pāda *d* may seem somewhat incongruous, but the cty does not refer to the word; nor does SA i 257 on S i 174 where the verse recurs. The cty's explanation does, however, include the compound *koṭṭhāgārādīsu*, which suggests that *raṭṭha* is perhaps a mistake for *koṭṭha*. If this is so, we may also suspect that we should read *upenti* for *upeti* (see the *v.ll.* at S i 174) and take this as a misspelling for *osenti* (see the note on 119), cf. *na te saṃ koṭṭhe osenti* Thig 283.

532. S i 174 reads *yācakā yācayanti* instead of *yācanakā caranti*. The metre of this reading is not as good as O's, but the sense seems better.

533. Mvu iii 109 reads *sapta yugāṃ*, which suggests that *yugaṃ* here is an example of the accusative plural in *-aṃ* (see the note on 83).

Cty: *puneti, sodheti*. For another interpretation see PED (*s.v. puneti*). Mvu iii 109 reads *punāti*, which confirms that the redactor of the BHS version also considered *puneti* to be the equivalent of *sodheti*. The statement seems to be a direct Buddhist or *kṣatriya* attack upon the brahmanical view that a man could be truly called a brahman only if he was well-born on both sides for seven generations back (see D i 113). The Buddhist view stated here is that the birth of a *vīra* in a family wiped out any impurities which might exist for seven generations back, i.e. made him a brahman in the Buddhist sense.

Cty: *sakkati, sakkoti*. Mvu iii 109 reads *piteva Śākyā nayati deva-devo*. The presence of *tayā* in pāda *d* in both the Pāli and the BHS versions suggests that there should be a second person verb in pāda *c*, and I suggest that we read *Sakka 'si deva-devo* "you, Sakiya, are the *deva* of *devas*", with *Sakka* referring to Suddhodana as in 536.

Cty: *bhagavā pana sabbesaṃ devānaṃ uttama-devatāya deva-devo*. The cty on 1279 gives the same explanation (see the note thereon).

Cty: *muni-bhāvo, muni vā samāno, atta-hita-para-hitānaṃ idha-loka-para-lokānañ ca munan'atthena munī ti avitatha-nāmo muni samaṇa-muni pabbajit(at)ā isi ti avitatha-nāmo*. Jones takes *Satya-nāma* as a personal name, but refers to the alternative translation "named in accordance with truth" (iii 107.8). Of the references which he gives for the use of *sacca-nāma* in Pāli as an epithet of the Buddha, one is this passage and another A iii 346 (= 692), where the translation "he who is truly named" is assured by the context. At Pv 50 and A iv 285 289 there is no objection to taking the word as a name, but the cties do not support this: *sacca-nāmo ti, jhāyī susīlo arahā vimutto ti ādīhi guṇa-nāmehi yathāva-nāmo aviparīta-nāmo* PvA 231, *sacca-nāmenā ti, bud-dhattā yena Buddho ti evaṃ avitatha-nāmena* AA iv 139. See also the note on 692.

For *muni* see the note on 68.

534. For *Māya- m.c.* see § 48(*a*). The *v.ll.* quoted in O (*f.n.*) presumably represent the attempt of the scribes to "correct" the metre of pāda *b*, which is *Triṣṭubh* in a *Jagatī* verse. The pāda could be normalized by reading *Māya-nām(as)ā* (see § 44 and Geiger (1916, § 79)).

For the scansion of *parihar'ya* see § 51.

Cty: *tidivamhi ti, Tusita-deva-loke*. See Mrs. Rhys Davids' note (Breth., p. 250.1).

535. For *modatī m.c.* see § 47(*b*).

There is resolution of the first syllable in pāda *d* (§ 26(*d*)).

536. For *pitū m.c.* see § 47(*a*).

Cty: *Sakkā ti, jāti-vasena rājānaṃ ālapati*. See the note on 533.

Cty: *Aṅgīrasassā ti, aṅgī-kata-sīlādi-sampattikassa: aṅgaṃ aṅgehi niccharaṇaka-obhāsassā ti apare. keci pana Aṅgīraso Siddhattho ti dve*

nāmāni pitarā yeva gahitāni ti vadanti. Gotamā ti, rājānaṃ gottena ālapati. As Brough states (1953, p. xv), it is as a Gautama that he is addressed as Āṅgirasa.

537–46. The cty states: *Dhammāsoka-rañño kaniṭṭha-bhātā hutvā nibbatti.* His verses must, therefore, have been added to the canon at the Third Council, but the cty makes no reference to this (contrast the statement quoted in the note on 381–86).

537. PED is wrong in saying that *phāsu* never occurs by itself (cf. 538). For a discussion of *phāsu* see C. Caillat (pp. 42–64).

538. For the connection between *eka-vihārin* and the thera's name see § 6(*c*). For *phāsu* see the note on 537.

The cty quotes *suññāgāre kho, gahapati, Tathāgatā abhiramanti* (Vin ii 18) as an example of the Buddha's praise of the forest life.

539. Cty: *attha-vasī ti, idha attho ti samaṇa-dhammo adhippeto: "kathaṃ nu kho so me bhaveyyā?" ti tassa vasaṅ-gato.* Cf. *dasa dhuta-guṇārahā: attha-vasī* Miln 352.

541. For *adutiyo* see the note on 54. There seems to be no reason for assuming any meaning other than "companionless" here.

Cty: *ekākiyo ti, ekākī asahāyo.* For the combination of *ekākiya* and *adutiya* cf. 1091 and Miln 398.

For *kata-kicca* see the note on 433.

543. In pāda *c ne* seems to be a mistake for *na*. ThagA (text) and Se read *tato na*. Be and Ke read *na tato*.

545. In pāda *c* there is resolution of either the sixth or the seventh syllable. There is normally a caesura after the fourth syllable with the cadence ⏑⏑⏑× (Warder (1967, § 242)), so this is probably to be regarded as an example of the cadence ⏑⏑⏑×, i.e. there is resolution of the sixth syllable (§ 36).

546. In pāda *a* there are nine syllables, and although it would be possible to assume resolution of the third syllable, this is very rare in Thag (§ 36). It would be better to assume that the pāda is hypermetric, doubtless because of the insertion of *'haṃ*.

PED does not quote *pannarasa* as an adjective, so we should perhaps read either *pannarase* (cf. *candaṃ yathā pannarase* Sn 1016, *paṇṇarase va cando* Vv 59, *cando pannarase-r-iva* Thīg 3), or *pannarasī* (cf. *cando paṇṇarasī yathā* DhA i 198, *pañcadasīva candro* Mvu iii 366). O's reading probably arose when the verse was being translated from an Eastern dialect. *Cande pannarase* was changed to *cando pannaraso* because it was not understood that although the first *-e* was a nominative ending, the second was a locative. See Lüders (§§ 20–21) and the note on 1229.

547. ThagA (text), Be, and Ke read *paṭikacca*. In the lemma Woodward reads *paṭikacca* against his MSS and editions. Although PED suggests reading *paṭikacca* in all passages, I now think that I was wrong to suggest (App. I, p. 266) the adoption of this reading. I believe that *paṭigacca* is a genuine form, representing a borrowing from a dialect where *-k-* > *-g-*, just as BHS *pratiyatya* is based upon a dialect where *-k-* > *-y-* (see Brough's note (G. Dh, p. 278)).

Cty: *paṭikaccā ti, puretaraṃ yeva*. SA i 113 (on S i 57) glosses: *paṭikacc'eva, paṭhamaṃ*.

548. For *-sati m.c.* see § 46(*f*).

Cty: *ānan ti, assāso; pānan ti, passāso; assāsa-passāsa-nimittā-rammaṇa-sati. ānāpāna-sati-sisena c' ettha taṃ-sampayuttā samādhi-bhāvanā adhippetā*. See also BHSD, *s.v. ānāpāna*.

Cty: *paricitā, āsevitā, bhāvitā*. See also the note on 647.

Uv. 15.1 reads *abhra-muktaiva candramāḥ*.

549. Cty: *nīvaraṇa-mala-vigamato odātaṃ, visuddhaṃ, cittaṃ*. Cf. *odāta-mana-saṅkappo* in 972, where the cty explains: *odāta-mana-saṅkappo ti, suvisuddha-mano-vitakko anāvila-saṅkappo vā*.

PED does not quote any meaning for *nibbiddha* which seems appropriate here, nor does the cty offer any help, except that the explanation includes the words *tato eva cattāri saccāni paṭivijjhitā*. I therefore assume that *nibbiddha* is used in exactly the same way as *paṭividdha*, i.e. both passively "penetrated, pierced", and actively "having penetrated, mastered".

551. Pāda *a* is *śloka*; pādas *bcd* are *Vaitālīya*.

Cty: *sute, sota-patham āgate atthe*.

554. Despite Mrs. Rhys Davids' note (Breth., p. 257.1) and O's *v.ll.*, the editions and ThagA cty all read *lokyaṃ* here, not *sokyaṃ*. Skt *laukya* is quoted with the meaning "extended throughout the world" (MW), and PED gives comparable meanings and "famed, widely known" for this reference. I see no reason why the adjective should not be used as a noun with the meaning "that which is spread throughout the world, i.e. fame". This meaning would make excellent sense here, although PED does not list the word as a noun. The cty glosses: *visuddhiyāvahaṃ*. Could *visuddhi* be a mistake for **vissuti* < Skt *viśruti* "fame" (MW)?

For the question of *-br-* making position in *-brāhmaṇehi* or not, see § 50(*a*).

555. Mrs. Rhys Davids translates *disā* as "quarters", although the cty's gloss *sapattā* and the antithesis with *hitesino* make it clear that the meaning must be "enemy".

For *nikīyati* and *mati m.c.* see § 46(*a*).

ThagA (text) reads *dukhī* for *sukhī* in pāda *d*, against the editions, on the grounds that the cty reads *dukkhī, dukkhitā*. I think, however, that

Woodward was wrong to assume that *dukkhī* is the lemma here. I believe that it is merely a gloss upon *na sukhī*.

556. Cty: *attano attham kiccam taranti, pāram pāpuṇanti. Tarati* is not quoted in PED with the meaning "accomplish", although this sense is given for Skt (MW).

557. O (*f.n.*) quotes a *v.l. dantā* for *dandhā*. For the alternation *-nt-/-ndh-* see the note on 749.

For *gatī m.c.* see § 46(*f*).

558. ThagA (text and lemma) reads *bhātā* for *santo*. Cty: *bhātā ti bhātarā*. Geiger does not quote this form of the instrumental of *-tar* stems (1916, § 91), but in the Aśokan inscriptions *pitrā/pitā* and *bhātrā/bhātā* occur at Girnar (see Hultzsch (p. lxiii)).

560. The cty does not paraphrase *adhiṭṭhehi*, but it seems most likely that it is to be taken in the sense of "take (formal) possession of" (see BHSD, *s.v. adhitiṣṭhati*). For other meanings of the verb see the note on 1131.

Mrs Rhys Davids states (Breth., p. 258.2) that *svadhiṭṭhitaṃ* is paraphrased by *manasi-kārena* in the cty, but I am not convinced that the juxtaposition of the two words means that one is glossing the other. The word also occurs in *āloka-saññā suggahītā, divā-saññā svādhiṭṭhitā* at S v 278, where SA iii 260 explains: *suṭṭhu adhiṭṭhitā suṭṭhu ṭhapitā: sā atthato suggahitā yeva*. I think the word is to be taken proleptically: "take possession of this (so that it becomes) well-possessed", cf. *vasiṃ karitvā saṃkappaṃ satiñ ca suppatiṭṭhitaṃ* Sn 444. This usage of *su-* with a past participle is common, especially when the verb is combined with its own past participle, which then becomes almost indistinguishable from an adverbial accusative, e.g. *sīlaṃ sikkhetha susikkhitaṃ* 608, *suggahītañ ca gaṇhāti atthaṃ* 1028, *dhammaṃ sucaritaṃ care* Dh 168 (cf. *dharmaṃ sucaritaṃ caret* Uv. 4.35), *taṃ nāsāya sugahitaṃ gaṇheyya, daṇḍena sutāḷitaṃ tāḷeyya* S iv 196, *rakṣed enaṃ surakṣitaṃ* Uv. 5.15, *gopayet taṃ sugopitaṃ* Uv. 5.16.

563. For *nimmin-* "to change the shape of (by magic)", cf. 1183 and *iddhiyā abhinimmitvā caturassaṃ rathaṃ* Thīg 229. See also Jones' note (i 141.2) and BHSD (*s.v. nirminoti*).

ThagA (text), Be, and Se read *kāla-ppavedanā*, cf. J i 118 DhA i 248. It is probable that this is the correct reading, and *-ppavedanaṃ* has arisen because of *-ppavedakaṃ* in 564, although *yāva* is found in Pāli with both the accusative and the ablative.

564. ThagA (text and lemma), Be, and Se read *vehāsā-d-upasaṃkamiṃ*. See the note on 406.

Cty: *vehāsā ti, karaṇe nissakka-vacanaṃ, vehāsan ti attho.* Geiger (1916, § 79) suggested that *-ān* is an accusative plural ending, but an

accusative, either singular or plural, is unlikely here. We are undoubtedly to take *vehāsā* as an instrumental singular (see Geiger (1916, § 78)), cf. *nabhasāgamā* Mhvs 7.9.

565. Cty: *athā ti, mama nisajjāya pacchā paṭiggahita-dakkhiṇodakaṃ paṭigaṇhi.*

566. Cty: *āyāgo sabba-lokassā ti, sabbassa sadevakassa lokassa aggadakkhiṇeyyatāya deyya-dhammaṃ ānetvā yajitabba-ṭṭhāna-bhūto.* SnA 412 (on Sn 486) explains: *deyya-dhammānaṃ adhiṭṭhāna-bhūto.*
For *puñña-khetta* cf. 1177, and see Vism 220.

567–76. The cty relates how these verses were first uttered by the Buddha, and later repeated by the thera: *ten' eva tā thera-gāthā nāma jātā* (§ 2).

567. In pāda *a* there is resolution of the fourth syllable, and in pāda *c* of the sixth syllable (§ 36).
Cty: *nānā-kula-mala-sampuṇṇo ti, nānā-kulehi nānā-bhāgehi malehi sampuṇṇo: kesa-lomādi-nānā-vidha-asuci-koṭṭhāsa-bharito ti attho.* For *nānā-kula* cf. *nānā-kulā pabbajitā* Thīg 285, *nānā-kulā samāyutā suriyaraṃsayo* Miln 274. Woodward would seem to be wrong in punctuating *nānākula*, and Miss Horner incorrect in translating "diversely entangled" (see MQ ii 94.4).

568. Cty: *gūtha-kūpe nigāḷhiko ti, vacca-kūpena vaccen' eva vā bhārito. gūtha-kūpena gāḷhito ti pi pāli; vacca-kūpato nikkhanto ti attho.* ThagA (text) and Ke read as O; Be and Se read *-kūpena gāḷhito.* PED (*s.v. nigāḷhika*) prefers the *v.l. nigāḷhita* mentioned by O (*f.n.*), and a past particle, either *gāḷhita* or *nigāḷhita*, seems preferable here. For the alternation *-k-/-t-* see the note on 57. For the variation *-na/ni-* see the notes on 1097 and 1107.
Cty: *tañ ca kho pitta-semha-seda-muttādikaṃ pūtikaṃ asuciṃ yeva sandati, na kadāci pi sucin ti attho.*
Be and Se read *-paggharaṇo.* PED does not list *paggharaṇin.*

570. Cty: *'nekesaṃ saṅgati-bhāvā ti, catu-mahābhūta-jīvit'indriya-assāsa-passāsa-viññāṇādīnaṃ samavāya-sambandhena sutta-peraka-samavāyena yantaṃ viya.*
Cty: *ṭhānādi-iriyā-pathaṃ.* For the four types of *iriyā* see Vism 128, and cf. 452.
For the scansion of *iriyā-* see § 51.

571. In pāda *a* there is resolution of the sixth syllable (§ 36).
Be reads *maraṇāya* for *maraṇassa*, and the cty explains: *dhuvappayāto maraṇassā ti, maraṇass' atthāya ekantika-gamano,* which looks as though it is intended as an explanation of a dative of purpose. Probably the original reading was *maraṇāya* which was attracted into the case of *maccu-rājassa.* For the sentiment cf. *sampayāto si Yamassa santike* Dh 237.

572. In pāda *a* there is resolution of the fourth syllable, and in pāda *d* of the first syllable (§ 36). In pāda *c* we should punctuate *-jāla-m-otthato* with ThagA (text and lemma). Cty: *ma-kāro pada-sandhi-karo.*

ThagA (text and lemma) reads *-jālā-*, and the cty states: *gāthā-sukh' attham dīgham katam*, but since the metre does not require *-ā-* I do not understand this.

Cty: *catu-ganthenā ti, abhijjhā-kāya-ganthādinā catubbidhena ganthena ganthito.* The other *ganthā* are *vyāpāda-kāya, sīla-bbata-parāmāsa-kāya*, and *idaṃ-saccābhinivesa-kāya*, cf. D iii 230 S v 59 Dhs 201 Vbh 374.

Cty: *anusayā, kāma-rāgādayo anusayā.* These are *kāma-ragā-, paṭighā-, diṭṭhā-, vicikicchā-, mānā-, bhava-rāgā-, and avijjānusaya* (D iii 254 282).

573. Cty: *kāma-cchandādinā pañca-vidhena nīvaraṇena yutto.* See the note on 171.

574. For *vattati m.c.* see § 46(*f*).

For *kamma-yantena yantito* see the note on 419.

PED quotes *vipajjati* in the sense of "to perish", but does not quote "destruction, death" for *vipatti*, nor "existence" for *sampatti*, although these meanings are given for Skt (MW).

For *ca* = *tu* see the note on 41.

575. Cty: *imaṃ kāyaṃ "mama idan" ti gaṇhantā mamāyanti.* The cty on 1150 explains: *para-gatte mamāyase ti, aññasmiṃ padese soṇa-sigāla-kimi-kulādīnaṃ gatta-bhūte kaḷebare mamattaṃ karosi.*

For pādas *cd* see the note on 456.

576. There is resolution of the first syllable in pāda *d* (§ 36). Se reads *parinibbanty*, but this is probably later normalization.

578. Cty: *āhatvā ti, āharitvā.* Neither PED nor Geiger (1916, § 209) quote this form of the absolutive for *harati.*

PED does not quote *saṅghāṭika* as a noun. It must be intended in a pejorative or diminutive sense here.

579. Cty: *nīcaṃ manaṃ karitvānā ti, nihata-māna- ppaṃ cittaṃ katvā.* The phrase recurs in 621, where the cty explains: *aññe manusse Sineruṃ viya ukkhipitvā tesaṃ pāda-paṃsuto pi attānaṃ nihīnaṃ katvā, pavattiyā nīcaṃ nihīnaṃ manaṃ katvā.*

Cty: *sapadānan ti, gharesu avakkama-rahitaṃ; anugharan ti attho.* The cty on 847 explains: *loluppa-cāraṃ paṭikkhipitvā sapadāna-cārikaṅga-samādānena sapadāna-cārī.* The word also occurs at Vin iv 191, on which VinA 893 glosses: *sapadānan ti, tattha tattha odhiṃ akatvā anupaṭipāṭiyā* (see Miss Horner's note (BD iii 129.3)). SA i 205 (on S i 140) glosses: *sapadānan ti, sapadāna-cāraṃ sampatta-gharaṃ avokkamma paṭipāṭiyā caranto.* SnA 118 (on Sn 65) explains: *sapadāna-cārī ti, avokkamma-cārī anupubba-cārī, ghara-paṭipāṭiṃ achaḍḍetvā aḍḍha-kulañ ca dalidda-kulañ ca nirantaraṃ piṇḍāya pavisamāno ti attho.* See also Vism 60.

580. Be reads *vā* for *ca*; ThagA (text) reads *va*. Cty: *va-saddo vikappe*. Miln 395 reads *ca*, and this, taken in the meaning " but " (see the note on 41), should be retained.

For *ramatī m.c.* see § 46(*f*).

Miln 395 adds the pādas *itarītarena santuṭṭhe sāmaññaṃ paripūrati*, where *santuṭṭhe* is presumably a nominative singular in *-e*. The cty includes the words *itarītarena* and *aparipūrentassa* in the explanation, which is possibly a reminiscence of the Miln reading.

581. Cty: *asaṃsaṭṭho ti, dassana-savaṇa-samullapana-sambhoga-kāya-saṃsaggānaṃ abhāvena na saṃsaṭṭho yathā-vutta-saṃsagga-rahito*. The word recurs in 860, where the cty is silent. MA ii 143 (on *asaṃsaṭṭha* at M i 145) mentions the same five kinds of *saṃsagga*. Cf. AA iii 272 (on *saṃsaṭṭhā viharanti* A iii 109): *pañca-vidhena saṃsaggena saṃsaṭṭhā*. VinA 915 (on *saṃsaṭṭhā viharanti* Vin iv 239) glosses: *missī-bhūtā*.

582. Cty: *jaḷo ca mūgo cā ti, gāthā-sukh'atthaṃ rassattaṃ kataṃ, sam-uccay'atthe eva ca-saddo*. *Rassattaṃ* must, however, refer to the shortening of *vā* > *va*, which is read by Be. This reading is supported by the cty's explanation: *yathā jaḷo vā mūgo vā tathā attānaṃ dasseyya*. If we take the phrase *nātivelaṃ pabhāseyya* literally, *mūga* cannot mean " dumb " here, but must mean " foolish ". See also the note on 501.

583. For *mattaññu* see the note on 243.

584. For the combination of *samatha* and *vipassanā* see BHSD, *s.v. śamatha*.

585. For the scansion of *vir'ya-* see § 51.

ThagA (text and lemma), Be, Ke, and Se all read *dukkhantaṃ* for *dukkhass' antaṃ*, although the cty explains: *vaṭṭa-dukkhass' antaṃ, pariyosānaṃ, nirodhaṃ, nibbānaṃ*. Their reading is undoubtedly mere normalization of an (apparently) nine-syllable pāda, which becomes regular when resolution of the first syllable is assumed (§ 36). To avoid the cadence ---- (see the note on 444), we should read *du[ ]khass' m.c.* (§ 41).

Cty: *vissāsaṃ na eyya, na gaccheyya, vissattho na bhaveyyan ti attho*. It quotes Dh 272, which Woodward, following Fausbøll and PTS edition, punctuates *vissāsaṃ āpādi*, although he quotes (ii 249.6) DhA iii 400 *vissāsa māpadi, vissāsaṃ na āpajjeyya*, which shows that the cty understood Dh 272 to contain a prohibition with *mā*. *Vissāsa* is therefore an accusative without *-ṃ* (cf. § 43). An alternative form of the prohibition is found in G. Dh, which has not only the equivalent of Dh 272 *bhikhu viśpaśa mavadi* 66, but also *ma sa viśpaśa avaja* 325. The BHS versions of Dh 272 seem not to have realized the existence of *mā*. By reversing the order of the two lines in Uv. 32.32 the required negative is provided by the previous verse, which has no verb. The order of the

lines is not changed at Mvu iii 422, but *na* must still be understood from the previous verse.

For *yoga* see the note on 413.

586. Cty: *suddhi-kāmassā ti, ñāṇa-dassana-visuddhiṃ accanta-visuddhiṃ nibbānaṃ arahattañ ca icchantassa.*

587–96. These verses are in *Gaṇacchandas* metre (see Alsdorf's comments (App. II, p. 237)).

587. The metre is *Upagīti*, with pādas *ac śloka*. In pāda *c* there is resolution of the sixth syllable (§ 36).

588–89. These verses are *Upagīti*.

590. The metre is *Āryā*, with pāda *a śloka*. For *cittassa* ⟨*ca*⟩ in pāda *c* (with Be and Ke) see § 44.

Cty: *ācāra-gocare yutto ti, kāyika-vācasika-avītikkama-saṅkhātena ācārena piṇḍa-pātādīnaṃ atthāya upasaṅkamituṃ yutta-ṭṭhāna-bhūtena gocarena ca yutto, sampanno; sampanna-ācāra-gocaro ti attho.* PED's interpretation of this compound is wrong, as Edgerton points out (BHSD, *s.v. gocara*).

591. The metre is *Upagīti*, with pādas *ac śloka*.

The metre allows us to scan either *iryā-* or *iriyā-* (§ 51).

Cty: *cārittan ti, caritvā paripūretabba-sīlaṃ. vārittan ti, viratiyā akaraṇena paripūretabba-sīlaṃ. iriyā-pathiyaṃ pasādaniyan ti, paresaṃ pasādāvaha-ākappa-sampatti-nimittaṃ iriyā-patha-nissitaṃ sampajaññaṃ.*

592. The metre is *Āryā*, with no caesura after the third *gaṇa* in the first line (*vipulā*) (§ 32). Pāda *c* is *śloka* as printed in O, but Ke reads *bhajitabb⟨ak⟩āni* which produces a regular *Āryā* pāda (§ 44).

593. The metre is *Āryā*, with pāda *a śloka*. Pāda *a* becomes *Āryā* if we read *bāhusaccaṃ* [*ca*] (§ 45).

594. The metre is *Āryā*, with pāda *a śloka*. Pāda *a* becomes *Āryā* if we read *bhāveyya* ⟨*ca*⟩ (§ 44) with Be. For *anatta-saññaṃ* ⟨*ca*⟩ in pāda *b* see § 44. ThagA (text and lemma) reads *bhāvaye* in pāda *a*, but this would not fit into an *Āryā* pāda.

For *anicca-saññā* and *anatta-saññā* cf. 676 678.

For *asubha-saññā* cf. *asubhāya cittaṃ bhāvehi* 1225 Thīg 19 82. Cty: *karaja-kāye sabbasmiṃ pi vā tebhūmaka-saṅkhāre kilesāsuci-paggharaṇato asubhā ti pavatta-saññaṃ dukkha-saññā parivārā hi ayaṃ; eten' ev' ettha dukkha-saññāpi gahitā ti veditabbaṃ.*

595. The metre is *Āryā*. For *iddhī- m.c.* see § 47(*f*).

Cty: *chanda-samādhi-ādīni cattāri iddhi-pādā.* The others are *viriya-*, *citta-*, and *vīmaṃsā-samādhi-padhāna* (cf. M i 103 and see Miss Horner's note (MQ i 195.3)).

The metre allows us to scan either *ar'yaṃ* or *ariyaṃ* (§ 51).

596. The metre is *Āryā*. For *vi(ppa)mutto* in pāda *c* (with ThagA (text and lemma), Be, and Ke) see § 44.
For *munī m.c.* see § 46(*e*).

597. Cty: *Ujjuhāno kira nāmako pabbato; so pana gahana-sañchanno bahu-soṇḍi kandaro tahaṃ tahaṃ sandamāna-salilo vassa-kāle asappāyo. keci pan' ettha ujjuhāno nāmo eko sakuṇo sītaṃ na sahati, vassa-kāle vana-gumbe nilīno acchatī ti vadanti.* There is no way of telling which (if either) of the cty's explanations is correct. *Ujjuhāna* could be the present participle of *ujjh-* or *ujjah-* (the meaning would be the same), "abandoning", "like one who is giving up (everything)".
Cty: *Veramba-vātā vāyantā kin te ramaṇīyā? keci Verambā nāma ekā pabbata-gūhā pabbhāro ti vadanti.* Edgerton quotes *Vairambha* (BHSD, *s.v.*) as the name of a city (= Pāli *Verañjā*), and it is possible that the same is intended here. The meaning is then "stay in the city, for the forest is intended for meditators".

598. If the suggestion of taking *Veramba* as the name of a city is correct, then there is a pun upon the meanings of the word in this verse: "as the Veramba winds scatter the clouds, the city of Veramba scatters my thoughts". Cty: *abhikīranti, viveka-ṭṭhānaṃ yeva ākaḍḍhanti.* I think, however, that the verb is passive, as CPD (*s.v. abhikirati*) suggests.

599. For *a(p)paṇḍarō m.c.* see §§ 40 and 49 (*c*).
Cty: *apaṇḍaro, kāḷa-vaṇṇo; aṇḍa-sambhavo, aṇḍa-jo kāko.*

602. Cty: *vāḷa-miga-saṃsevite ti, sīha-vyagghādīhi migehi upasevita-vane.* CPD (*s.v. atirocati*) suggests that *-sevite* is written by haplography (mistake for brachylogy?) for *-sevitesu*, but there is no difficulty in translating a singular here.

603. For the scansion of *anar'yaṃ* see § 51.

605. There is resolution of the seventh syllable in pāda *a* (§ 36). I was wrong to suggest (App. I, p. 227) reading *yass' atthāya* with Ke.
For pāda *b* see the note on 46.

606. Cty: *nibbisan ti, nibbisanto, bhatiyā kammaṃ karonto, kamma-siddhiṃ anabhinandanto.* If the cty is correct, then PED is wrong in stating (*s.v. nibbisati*) "only in present participle *anibbisaṃ*" (but cf. *dve kahāpaṇe nibbiseyya* A v 84). The structure of the verse seems, however, to demand that we take *nibbisaṃ* as a noun (with PED, cf. *nibbiṭṭha-nibbiso rāja-bhaṭo viya* SnA 38), to be the object of *paṭikaṅkhati* to balance *kālaṃ*. This interpretation is confirmed by Manu 6.45, which reads *nirdeśa*, with *v.l. nirveśa*. *Nibbisa* is therefore < **nirviśa* = *nirveśa*.
For *kāla* see the note on 196.
For *ca* = *tu* see the note on 41.

607. See the note on 196.

608–19. These verses truly reflect their author's name. The word *sīla* occurs in each one of them (§ 6(*c*)).

608. Cty : *susikkhitaṃ, akhaṇḍa-bhāvāpādanena suṭṭhu sikkhitaṃ suparipuṇṇañ ca katvā sikkheyya*. See the note on 560.

For *idha* see the note on 237.

609. Cty : *vitti-lābhan ti, tuṭṭhi-lābhaṃ. vitta-lābhan ti pi paṭhanti. dhana-lābhan ti attho*. All the editions of Thag read *vitti-*, but It 67 has *vitta-*, and so has the BHS version (Uv. 6.1).

610. Cty : *dhaṃsate ti, apeti*. JA iii 260 glosses : *dhaṃsati, parihiyyati*.

613. Cty : *velā ti, duccaritehi anatikkamanīy'aṭṭhena velā ; sīmā ti attho. velāyati dussīlyaṃ, veleti, viddhaṃsetī ti velā, saṃvara-sīlaṃ, kāya-duccaritādīnaṃ uppatti-dvārassa pidahanato*. The cty on 762 glosses : *velaṃ, setuṃ*. This meaning of *setu* is not listed in PED, but " dam " is quoted for Skt (MW). Three types of *velā* are listed at MA ii 95 [IBH] : *kāla-, sīma-*, and *sīla-velā*. Cf. *velaṃ ghātesi* Miln 358, and BHS *velaṃ atikramet* (Divy. 96 125 265) used of the sea and the Buddha.

Be and Ke read *abhihāsanaṃ* for *abhibhāsanaṃ*. ThagA (text and lemma) reads as O, but the cty explains : *tosanaṃ appaṭisāra-hetutāya cittassādhippamodanato*, which looks as though it is gloss upon *abhihāsanaṃ* (= **abhihassana* or **abhihaṃsana* < Skt **abhiharṣaṇa*). The original reading was probably *abhihāsanaṃ* (whatever its meaning), and the spelling *abhibhāsanaṃ* arose when the verse was " translated " from an Eastern dialect into Pāli. For a similar discrepancy of spelling between text and cty cf. *rajje hi secayuṃ* J vi 517, where JA glosses : *rajje abhisiñciṃsu*, and Alsdorf restores *rajje 'bhisecayuṃ* (1957, p. 38).

614. Cty : *sapāṇa-parittāṇato kavacam abbhutaṃ ; abbhidan ti ca paṭhanti ; abhejjan ti attho*. In the *v.l.* -*bbh*- must be *m.c.* (cf. § 40).

615. Mrs. Rhys Davids' translation " we safely travel " is presumably a mistake, for although it is a permissible translation for *yāti* in 616, it is unacceptable for *vāti* here.

Cty : *yena vāti diso disan ti, yena sīla-gandhena taṃ-samaṅgī diso-disaṃ, sabbā disā, vāyati pi*. For *vāti* see the note on 28.

618. For -*mm*- *m.c.* in *summano* see § 40. Cf. *duggati/suggati*.

620. For *puppha-chaḍḍaka* see Vin iv 6 and Miln 331, and Miss Horner's notes (BD ii 175.6 and MQ ii 172.4).

621. Cty : *vandissaṃ, vandiṃ sirasī añjaliṃ karonto paṇāmiṃ*. For aorist forms with -*ss*- see § 40 and the note on 78.

For *nīcaṃ manaṃ karitvāna* see the note on 579.

622. For *Magadhānaṃ* see the note on 208. ThagA (text and lemma) read *Māgadhānaṃ*. Cty : *Māgadhānan ti, Māgadhā nāma jānapadino*

rāja-kumārā; tesaṃ nivāso; eko pi janapado rūḷhiyā Māgadhānan ti vutto. Magadha-janapadassā ti attho.

623. Since the cadence ⏑,– – – is as likely here as ⏑– – –, it is not possible to decide whether *vy-* makes position in *vyābhaṅgiṃ* or not (§ 50(*d*)). The opening ×⏑– –, however, is more common with ⏑– – ×.

626. For *ovadī m.c.* see § 46(*f*).

627. ThagA (text), Be, Ke, and Se all read *visodhayiṃ* for *visodhitaṃ*, cf. Thīg 120 173 179.

For the scansion of *rattiyā* see § 51.

Cty: *paṭhamaṃ yāmaṃ majjhimaṃ yāman ti, accanta-saṃyoga-vasena upayoga-vacanaṃ yuttaṃ. na tathā āsava-kkhaya-ñāṇaṃ ekābhisamaya-vasena pavattanato ti. pacchime yāme ti, bhumma-vasena vuttan ti daṭṭhabbaṃ.* Thīg 120 172–73 179–80 reads *yāme* each time.

628. See the note on 517.

630. With *sīlaṃ pālu-karitvāna* cf. *Kappinassa sīlaṃ ahū* 1086.

631. For *brahma-cariyā* see the note on 238. For the scansion of *brahma-car'yena* see § 51.

Cty: *brāhmaṇan ti, brahma-ññu āha: evaṃ uttamaṃ brahmaññaṃ: na jaccādī ti adhippāyo.* The G. Dh version of this verse (8) has *bram-maña*, going back to the more common *brahmañña* (see Brough's note (G. Dh, p. 179)). The word recurs at Sn 655. As Brough points out, BHS *brāhmaṇa* occurs with the same meaning, and its existence is confirmed by BHS *śrāmaṇa* (for the more common *śrāmaṇya*). Woodward has pointed out (ii 179.5) the existence of the negative *abrāhmaṇa* in *atthikass' idha abrāhmaṇaṃ* S i 178.

632. Cty: *dhammesu, lokuttara-dhammesu.*

633. See the note on 15.

634. Cty: *unnaḷassā ti, uggata-tuccha-mānassa; māno hi unnamanā-kāra-vuttiyā tuccha-bhāvena naḷo viyā ti, naḷo ti vuccati.* The BHS version of the verse (Uv. 6.13) replaces *unnaḷa* by *uddhata* (see the note on 635). For *unnaḷa* see Brough's note (G. Dh, pp. 279–80). The cty on 958 glosses: *unnaḷā ti, sammussita-tuccha-mānā.*

635. There is resolution of the sixth syllable in pāda *a* (§ 36). Be regularizes by omitting *tad*, and the BHS version (Uv. 4.19) by omitting *hi*. Uv. 4.19 replaces *unnaḷa* by *uddhata* (see the note on 634).

For the scansion of *kay'rati* (by metathesis from **karyati*) see § 51. Be reads *karīyati* which regularizes the cadence, but leaves the pāda with nine syllables. Uv. 4.19 reads *akṛtyaṃ kriyate punaḥ*, and G. Dh 339 ends with *kiyadi* (= **kiyyadi* < **kiryate* ?). See Brough's note (G. Dh, p. 279).

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636. For *ca* = *tu* see the note on 41. Uv. 4.20 has *tu* and G. Dh 340 *du*.

638. For the scansion of *vir'yamhi* see § 51.
For the lute simile see Vin i 182 A iii 374 *ff* Miln 53 [IBH].

639. Be and Ke read *samatham* for *samalam* (cf. O (*f.n.*)). Cty: *samatam paṭipādesiṃ, viriya-samatam yojento saddhā-paññānaṃ samādhi-viriyānaṃ sama-rasatam uppādetvā jhānādhiṭṭhānaṃ vipassanā-samādhiṃ sampādesiṃ, vipassanaṃ ussukkāpesiṃ.* This explanation gives the impression that the cty is taking *samataṃ* in a punning way, in the sense of both *samatā* and *samatha*. For puns which disregard the aspirate cf. *pakkodano* and *akkodhano* in Sn 18–19, and see the notes on 691 732 and 1175.
Cty: *uttamatthassa pattiyā ti, arahattādhigamāyā ti attho.*
ThagA (text) excludes pādas *ef*, but gives no reason for doing so.

640. *Adhimutta* can be constructed with either the accusative or the locative (CPD, *s.v.*), but the use of both cases in the same verse is perhaps suspect. All the editions of Thag have *nekkhamme* here, but in the same verse Vin i 184 and A iii 378 read *nekkhammaṃ*.
Cty: *upādāna-kkhayassa cā ti, catunnaṃ pi upādānānaṃ khayatte, arahatte, adhimuttassa. bhumm'atthe hi etaṃ sāmi-vacanaṃ.* VinA 1083 and AA iii 393 state: *upayog'atthe sāmi-vacanaṃ.* The cties take *upādāna-kkhayassa* as a *tatpuruṣa* compound, depending upon *adhimuttassa*, instead of a *bahuvrīhi* compound in apposition to *adhimuttassa*, which is what one would expect. The cty undoubtedly thought that it was premature to describe Soṇa as having annihilated the *upādānāni*, and this is probably correct. I would suggest that the explanation is not the use of the genitive in the sense of the locative, but the writing of the genitive as a mistake for the locative. This could have happened in a version in an Eastern dialect where the locative ending was *-assi*. The writing of *-asa* for *-asi* (i.e. the omission of the *i-mātra*) is found in the Aśokan inscriptions, e.g. *dasabhaṭakasa* at Shāhbazgarhi in Rock Edict IX where Mansehra has *-asi*. For a change of reading dependent upon a writing error see the note upon 16. The spelling *mulasya* in G. Dh 38, where Sn 709 has *mūlasmiṃ*, also arose from an earlier *-asa* = *-asi*. Here, however, the change is more likely to have been because of vowel-weakening in a final syllable than because of a scribal error (see Brough's note (G. Dh, p. 187)). See also the note on 239.
For the four *upādānāni* mentioned by the cty see the note on 420.

642. Cty: *accantûpasamena santa-cittassa khīṇâsava-bhikkhuno.* VinA 1083 and AA iii 393 gloss: *nibbuta-cittassa.*
There is resolution of the fourth syllable in pāda *c* (§ 36).

644. For *pp-* in *ppavedhenti* see § 42.
The cty takes *ṭhitaṃ cittaṃ* as the object of *ppavedhenti*, so the semicolon after *tādino* should be removed and placed after *visaṃyuttaṃ*.

Cty: *evaṃ iṭṭhāniṭṭhā ca rūpādayo ārammaṇā dhammā; assa ca ārammaṇadhammassa vipassanto vayaṃ, nirodhaṃ.* VinA 1083 (on Vin i 185) is more likely to be correct in explaining: *tassa cittassa uppādaṃ pi vayaṃ pi passati* [IBH].

645–58. The cty points out that one of Revata's verses has already been recorded, in the *eka-nipāta* (42). It is particularly puzzling as to why his verses should have been separated in this way, for the inclusion of 42 with these verses would have produced a *paṇṇarasa-nipāta*, which is otherwise missing (§ 10).

645. See the note on 48, which reads *yato* instead of *yadā*. This seems to give better sense. For the scansion of *anar'yaṃ* see § 51.

646. We should punctuate *dīgha-m-antare* with ThagA (text).

647. Cty: *ca-saddena karuṇaṃ muditaṃ upekkhañ cā ti itara-brahma-vihāre saṅgaṇhāti.* This lexicographical use of *ca* (cf. 938) is found in Skt too (MW), but since there seems to be a direct contrast implied between *nābhijānāmi* in 646 and *abhijānāmi* here, it is more likely that *ca* is used in its disjunctive sense (see the note on 41).

Cty: *paricitaṃ, āsevitaṃ bahulī-kataṃ* (see the note on 548). This reference should, therefore, be deleted from *paricita*[1] in PED and added to *paricita*[2], if there really is any difference between the two words.

648. The cty explains pāda *c* without *ca*, but adds: *mettaṃ cittaṃ ca bhāvemi vā pāṭho. tass' attho heṭṭhā vutta-nayo va.* The pāda is unmetrical without *ca*, but in O's text it seems misplaced syntactically, although this is not uncommon in Pāli (see the notes on 934 937). We could normalize by reading *metta-cittaṃ* with Be. For *metta-citta* cf. 974 979. Can *ca* stand for *va* here, either as a scribal error, with *c-* for *v-*, or in the sense of *eva*, which is quoted for Skt (MW)?

650. Cty: *avitakkaṃ samāpanno ti, vitakka-virahitaṃ dutiyādi-jjhānaṃ samāpanno*, cf. 999, *avitakkassa alābhinī* Thīg 75, and *avitakkajhāyī* S i 126.

For the scansion of *ar'yena* see § 51.

651. ThagA (text and lemma) reads *moha-kkhayā* here, but the cty mentions *moha-kkhayo* as a *v.l.* The BHS version (Uv. 32.13) has *moha-kṣayād*. The verse recurs at 1000, where ThagA (text and lemma) reads *moha-kkhayo* and the cty mentions no *v.l.*

652. PED (*s.v. abbhā-matta*) states that *-ā-* is *m.c.*, but as CPD points out (*s.v.*) the metre does not require *-ā-*. Can the compound have been influenced by *abbhā mutto* (*cando*) in 548, which may have been interpreted as a compound of *abbhā* and *mutto*? The BHS version of 548 (Uv. 15.1) does in fact have a compound, but with *-a*: *abhra-muktaiva candramāḥ*.

653. See the note on 403.

654. See the note on 608.

655. See the note on 196.

657. See the note on 605. For pāda *b* see the note on 46.

658. Cty: *handdhaṃ parinibbissaṃ : sabbaso kilesehi bhavehi vippamutto 'mhi, tasmā ekaṃsena parinibbāyissāmi.* See the note on 1274.

If there were any doubt as to whether *parinibbissaṃ* is future or aorist (cf. the note on 78), it would disappear when it is considered that *handa* is found with the present, future, and imperative, but not the aorist (see PED, *s.v.*).

659. We should separate *saṃ* and *yugaṃ*, with CPD (*s.v. ativattati*). Cty: *saṃ yugan ti, attano khandhe ṭhitaṃ yugaṃ.* For other examples of the reflexive pronominal adjective cf. *saṃ cittaṃ paṭiladdhāna* Thig 136 (ThīgA 126: *attano pakati-cittaṃ*), *sehi kammehi tappati* Dh 136, *hiṃsanti atta-sambhūtā taca-sāraṃ va saṃ phalaṃ* S i 70 98 (SA i 137: *attano phalaṃ*), *saṃ niraṃkatvā* J iii 402 (JA: *sakaṃ porāṇaṃ ajjhattikaṃ janaṃ nīharitvā*). See also the note on 1211.

For *-ss-* in *dhura-ssaho* see §40 and the note on 77. Cty: *gāthā-sukh' atthañ c' ettha dvi-sa-kārako niddeso kato.*

Cty: *mathito atibhārenā ti, mahābhārena garu-bhāvena pīḷito ; maddito ti pi pāli ; so ev' attho.*

660. Cty: *tittā, dhātā paripuṇṇā.* For *paññāya tittā* cf. *te ve tittā ye paññāya tittā* J iv 172, *paññāya tittinaṃ seṭṭhaṃ* J iv 172, *te ve tṛptāḥ prajñayā ye sutṛptāḥ* Uv 2.13, and Skt *prajñāna-tṛpta* (MW).

For the scansion of *ar'ya-* see § 51.

Cty: *ariya-dhammo pāninaṃ sattesu ayaṃ ariyānaṃ dhammo yadidaṃ tesaṃ paññāya pāripūriṃ gatattā lābhādinā attān'ukkaṃsanaṃ viya alābhādinā paresaṃ avambhanaṃ, evaṃ paññā-pāripūriyā ariyānaṃ sukha-vihāraṃ dassetvā, tad-abhāvato anariyānaṃ dukkha-vihāraṃ dassetuṃ. . . .* The compound must mean " this is the characteristic of being an *ariya* ".

661. Cty: *kāle ti, lābhâlābhādinā samaṅgī-bhūta-kāle. kāla-vasaṃ pattā ti, lābhādi-kālassa ca vasaṃ upagatā lābhādinā somanassitā alābhādinā domanassitā ti attho.* For *kāla* see also the note on 196.

Cty: *bhavābhava-vasaṃ gatā ti, bhavassa abhavassa ca vasaṃ upagatā vuḍḍhi-hāniyo anuvattantā.* The cty on 671, however, glosses: *bhavābhave, khuddake c' eva mahantake ca bhave,* and the cty on 784: *bhavābhavesu, mahantâmahantesu bhavesu.* Cf. MA iii 308 (on M ii 73 = 784): *hīna-paṇītesu bhavesu.* In the last two references, therefore, the compound is to be taken not as *bhava* + *abhava*, but as *bhava* + *bhava*, with *-ā- m.c.*, and since the same interpretation would suit here, we should assume lengthening *m.c.*, to avoid the opening ⏑⏑⏑⏑ (see § 46(*f*) and the note on 286). The meaning is then " various existences ".

662. ThagA (text and lemma) reads *vonatā*, but Be reads *c' onatā* and Woodward (ii 278.1) mentions this reading. In view of *unnata-onatā* in 663, we should either read *c' onatā* or punctuate *v' onatā*. In either case *vonata* should be deleted from PED.

663. Cty: *dukkhe sukhasmiñ ca majjhe, dukkha-vedanāyaṃ sukha-vedanāyaṃ majjhatta-vedanāyañ ca*. Since it is clear from 662 that we are concerned only with *sukha* and *dukkha* (*dvayena*), the cty's explanation must be wrong. PED does not quote the usage of *majjha* in the locative with a noun in the same case, but cf. Skt *madhye samudre* (MW). See also the note on 1190.

Cty: *ye ca, ye pana*. See the note on 41.

Cty: *sibbaniṃ, taṇhaṃ*. DhsA 363 (on Dhs 189) explains: *ghaṭan' aṭṭhena sibbanī. ayaṃ hi vaṭṭasmiṃ satte cuti-paṭisandhi-vasena sibbati, ghaṭeti, tunna-kāro viya pilotikāya pilotikaṃ, tasmā ghaṭan'aṭṭhena sibbanī ti vuttā*. Cf. *taṇhā hi naṃ sibbati tassa tass' eva bhavassa abhinibbattiyā* A iii 400. See also the note on *jālinī* in 162.

The other editions read *accagū* for *ajjhagū*, and this reading should be adopted. Cty: *accagu, atikkamiṃsu*. Cf. *so 'dha sibbanim accagā* A iii 401 Sn 1040 1042. For the confusion of *acc-* and *ajjh-* cf. *jāti-maraṇam ajjhagā* It 69.

For *inda-khīla* see BHSD, *s.v. indra-kīla*.

665. For *lip-* see the note on 10. *Sabbattha* is the equivalent of a locative. Cty: *sabbatthā pi, sabbasmiṃ yathā-vutte attha-vidhe pi loka-dhamme sabbattha va rūpādike visaye*.

ThagA (text and lemma), Be, and Ke read *dhīrā* for *vīrā*. Cty: *dhīrā, paṇḍitā*. See the note on 4.

666. ThagA (text) reads *yañ ca*, but this is probably a misprint, since the lemma reads *yañ ce*, and *yañ ce* is read in 670.

667. In pāda *c* there is resolution of the first syllable (§ 36).

Be and Se read *va* for *ca* in pāda *c*, and the cty includes *ayaso va* in the explanation. The parallelism with *garahā va* in 668*c* ensures that *va* is the correct reading.

668. For the scansion of *garahā* in pāda *b* see § 51. In pāda *c* we must either scan *gar•hā*, or, perhaps more likely, assume resolution of the first syllable.

669. For the scansion of *pavivekiyaṃ* in pāda *b* see § 51. In pāda *c* we must either scan *pavivek'yaṃ*, or, perhaps more likely, assume resolution of the first syllable. Be reads *paviveka-dukkhaṃ*, but this is later normalization and I was wrong to suggest (App. I, p. 227) the adoption of this reading. The cadence of pāda *c* is unusual (see the note on 444), but can be corrected by reading *du[k]khaṃ m.c.* (§ 41).

Cty: *kāma-mayikan ti, vatthu-kāma-mayaṃ kāma-guṇe paṭicca uppannaṃ*. PED does not list *mayika*.

670. Cty: *yañ ca jīve adhammikan ti, puriso yaṃ dhammato apetaṃ jīvikaṃ jīveyya taṃ na seveyya.* In 194 occurred the pāda *yañ ca jīve parājito*, where the cty glossed *jīveyya*, and a verb was essential to the sense. Here, however, the other pādas have nouns, and it seems likely that *jīve* is a noun too. PED does not quote *jīva* in the meaning "life, existence" except in the phrase *yāva-jīvaṃ*, but it is attested for Skt in the masculine and neuter (MW). *Jīve* is therefore an Eastern neuter nominative singular in *-e*, agreeing with *adhammikaṃ*.

671. For *bhavā-bhave m.c.* see § 46 (*f*) and the note on 661.

The form of *piyāppiyaṃ* confirms the cty's explanation: *piyaṃ appiyaṃ vā n' atthi*. See also the note on 1125.

672. There is resolution of the first syllable of pāda *d* (§ 36). ThagA (text) reads *parinibbanty*, and Be *parinibbanti 'nāsavā*, but these readings are merely normalization.

673. The cty states that this verse was uttered by Sakka (§ 2).

Cty: *virāgo ti, sabba-saṅkilesato sabba-saṅkhārato ca sabbesaṃ virajjanato virāga-jananato virāgo; tato eva rūpādisu kiñci dhammaṃ anupādāya aggahetvā vimutti-sādhana-vasena pavattattā sabbaso anupādāya desito.* Although ThagA (text) reads *dhammo*, the cty seems to take it as *dhammaṃ*, understanding it as the object of *anupādāya*. There are three ways of taking *virāgo dhammo*:

(*a*) *dhammo* could be the subject of *desito*, with *virāgo* an adjective in agreement. PED does not quote *virāga* as an adjective, but it is quoted as such for Skt (MW), and Mrs Rhys Davids seems to take it this way.

(*b*) *virāgo* could be a noun, with *dhammo* in apposition: "*virāga* is taught as the doctrine". Cf. *virāgo seṭṭho dhammānaṃ* Dh 273.

(*c*) *virāgo dhammo* is a split compound (cf. the note on 42): "the doctrine of *virāga* is taught". I follow the second interpretation.

For *sabbaso anupādāya* cf. *sabbaso anupādāya sammā cittaṃ vimuccati* A iii 354.

674. Cty: *subhaṃ rāgûpasaṃhitaṃ kāma-vitakkan ti attho. so hi subhākāra-ggahaṇena subho ti vohariyati.* For *saṅkappa* in the sense of *vitakka* see PED (*s.v. saṅkappa*). Pāda *d* recurs at 1224A (= Sn 341), where it describes *nimitta*. Cf. *nimittaṃ nāma saṅkalpaḥ* quoted by Edgerton in BHSD (*s.v. saṅkalpa*).

The presence of *saṅkappā* in 675 seems to imply a plural form in 674, and *saṅkappaṃ* and its adjectives could be accusative plural. For *-aṃ* < *-ān* see the note on 83.

675. ThagA reads *ūhataṃ* in text, lemma, and explanation, in place of *upātaṃ*, and this reading should be adopted. Cf. *gimhānaṃ pacchime māse ūhataṃ rajo-jallaṃ* Vin iii 70 S v 50 (Ee *uggataṃ*) 321 and *uddhataṃ*

in the BHS version of this verse (Uv. 12.2). PED (s.v. *ūhala*[1]) has confused three different forms:

(a) < *uddhata* (< *ud* + *han*) "raised (as dust)" (MW).
(b) < *uddhṛta* (< *ud* + *hṛ*).
(c) < *upahata* (< *upa* + *han*). See also Lüders (§ 110).

PED's *ūhala*[1] seems to be nothing more than a variant of the first of these, since *uddhata* occurs in Skt with the meaning "stirred-up, excited, agitated" (MW).

ThagA (text), Be, and Se punctuate *'pasāmaye*. The cty explains: *upasammaye vūpasameyya*, and we should assume that the form comes from *upasam-*. The same applies to *andhāro pasammati* (702), which the other editions punctuate *andhāro 'pasammati*. If we are correct in seeing *upasam-* here, rather than *pasam-*, the latter word should be deleted from PED, where the etymology given is in any case incorrect.

676–78. For *nibbindati m.c.* see § 46 (*f*). Uv. 12.5–8 reads *nirvidyate*.

676. There are nine syllables in pāda *a* (§ 37). Andersen (1901, p. 130) regularizes by omitting *ti*, and the BHS version omits *iti* in each verse.

678. Cty: *sabbe dhammā anattā ti, sabbe pi catu-bhūmikā dhammā anattā. idha pana tebhūmaka-dhammā va gahetabbā. te hi asārato avasavattanato suññato atta-paṭikkhepato ca anattā ti vipassitabbā.* DhA iii 407 (on Dh 279) glosses: *sabbe dhammā ti, pañca-kkhandhā va adhippetā.* See the note on 10.

679. Cty: *Buddhānubuddho ti, Buddhānaṃ anubuddho: sammāsambuddhehi bujjhitāni saccāni tesaṃ desanānusārena bujjhatī ti attho.* The cty on 1246 explains: *Buddhā hi paṭhamaṃ cattāri saccāni bujjhiṃsu, pacchā thero sabba-paṭhamaṃ; tasmā buddhānubuddho.*

The other editions read *-nikkamo*, which should be adopted. See the note on 72. For the scansion of *-car'yassa* see § 51.

680. ThagA (text and lemma), Be, and Se read *daḷha-khilo*, and since the cadence ⏑⏑–– is more likely to be converted to ⏑––– (*pathyā*) than vice versa, this reading should be adopted.

Although ThagA (text and lemma) agrees with O in reading *chetvāna*, the cty explains: *bhinditvā*. The parallel between *bhid-* and *dubbhidaṃ* is such that we should read *bhetvāna* with Be and Se. The reading *chetvāna* probably arose because of *chetvā* in pāda *c*.

For *ogha* see the note on 15.

The cty explains that the *pāsa* is *rāga-pāsa*; the *khila* is *pañca-vidho ceto-khilo* (a pun upon *khila* and *khīla*. For *i/ī* cf. the pun upon *khila* and *khīra* at Sn 18–19); *pabbato* is taken metaphorically: *tato eva pabbata-sadisatāya pabbato ti ca saṅkhaṃ gato*, but *selaṃ* (which must be a synonym for *pabbato*) is glossed: *aññāṇa-selaṃ*.

681. The more usual spelling of *ummi* is *ūmi*, which is read here by ThagA, Be, and Se. This may be mere normalization, and the very existence of *ummi* here may be a guarantee of its correctness.

683–84. See the notes on 243–44.

685. See the note on 606.

686. See the note on 196.

688. In pāda *a* there is resolution of the seventh syllable (§ 36). I was wrong to suggest (App. I, p. 227) reading *yass' atthāya* with ThagA (text) and Se.

For pāda *b* see the note on 48.

For the cadence of pāda *d* see § 35 (*c*). Although in App. I, p. 227 I suggested reading *saddhi-vihārinā* with ThagA (text and lemma), Be, Ke, and Se, I am not now so certain that this should be done. By the principle of *lectio difficilior* we should retain *-vihārena*, and since *saddhi-vihāra* "co-residence" is not quoted in PED, we should probably retain *sanda-*.

689–704. These verses, with some slight variations, recur at A iii 346–47.

689. For the scansion of *ir*ᵉ*yamānaṃ* see § 51.

Cty: *brahma-pathe ti, catubbidhe pi brahma-vihāra-pathe, brahme vā seṭṭhe phala-samāpatti-pathe samāpajjana-vasena pavattamānaṃ.*

690. For *-dhammāna m.c.* see § 43 (*b*). For *sabba-dhammāna pāraguṃ* see the note on 66. For the scansion of *ar*ᵉ*hato* see § 51.

691. ThagA (text, lemma, and explanation) reads *nibbānaṃ* in pāda *b*, as does A iii 346. O records it as a *v.l.* Whether *nibbanaṃ* or *nibbānaṃ* is read (and PED quoting Vv 47 and the gloss from VvA 213 (*nittaṇhā-bhāvaṃ nibbānam eva upagataṃ*) prefers *nibbānaṃ*), a pun is intended upon the two meanings of *vana*, "wood" and "desire". It should be noted that despite PED the explanation *nittaṇhā-bhāva* is almost certainly a gloss upon *nibbana*, just as, despite ThagA (text), is the explanation of the cty: *kilesa-vanato tabbirahitaṃ* (i.e. *nibbanaṃ*) *nibbānaṃ upagataṃ*. AA iii 371 makes this clear: *kilesa-vanato nibbanaṃ, kilesa-vana-rahitaṃ, nibbānaṃ*. The meaning is: "one goes from desire to non-desire, which is *nibbāna*". See also Netti 81–82 and Ñāṇamoli's note (1962, p. 115), which includes the definition of *vana* given at MA i 11 (= KhpA 111).

It is clear from such explanations as: *nikkhāmino, sabba-kilesehi kata-nikkhamanā* KhpA 184 (on Khp 4 = Sn 228) that a pun is intended here upon *kāmehi* and *nekkhamma-rataṃ*. For a pun disregarding the aspirate see the note on 639.

The sense demands, and ThagA (text and lemma), Be, Se, and A iii 346 read, *muttaṃ* for *mutta-*.

692. Pāda *a* has nine syllables (§ 37), but can be regularized by reading *acca[nta]ruci* (§ 45) with Be, Ke, and A iii 346. For *accarucī m.c.* see § 46 (*f*). ThagA (text and lemma) reads as O, but explains: *attano*

kāya-ruciyā ñāṇa-ruciyā ca sadevakaṃ lokaṃ atikkamitvā ruci, sobhi, i.e. *accanta-ruci* is taken as a verb, although it is in form a *bahuvrīhi* adjective. AA iii 371 explains: *pavatta-ruci*, i.e. as a *bahuvrīhi* adjective, although *atirocati* is included in the explanation.

In pāda *b* we must punctuate *Himavā v' aññe* with ThagA (text and lemma). There is resolution of the first syllable (§ 36). A iii 346 reads *Himavā 'ññe*, but this must be later normalization, since the sense demands the presence of *va*. AA iii 371 reads *maññe* in the lemma, but explains: *yathā Himavā aññe pabbate atirocati*, which goes back to *v' aññe*. It mentions *c' aññe* as a *v.l.*

Cty: *sabbesaṃ nāga-nāmānan ti, ahināga-hatthināga-purisanāgānaṃ sekkhāsekkha-pacceka-buddha-nāgānaṃ vā*. The reason for saying he is named in accordance with truth is given in the next verse. Cty: *sacca-nāmo ti, saccen' eva nāga-nāmo. tam pana sacca-nāmataṃ "na hi āguṃ karoti" ti ādinā sayam eva vakkhati*. For *sacca-nāma* see also the note on 533.

693. For *nāga* see the note on 289.

Cty: *soraccan ti, sīlaṃ*. Mrs Rhys Davids translates "sobriety", but "gentleness" seems more appropriate in company with *avihiṃsā* (glossed: *karuṇā*). AA iii 371 glosses: *suci-sīlaṃ*. See also PED (*s.v. soracca*) and BHSD (*s.v. sauratya*).

694. There is resolution of the first syllable in pāda *b* (§ 36).

695. Cty: *samāvasanti etthā ti, samāvāso, bhājanaṃ. kucchi eva samāvāso, abhiññā-samathānaṃ ādāna-bhāvato samatha-vipassanā-saṅkhāto etassā ti, dhamma-kucchi samāvāso*. AA iii 372 (on A iii 346) explains: *dhamma-kucchi-samātapo ti, dhammo vuccati catuttha-jjhāna-samādhi, kucchi yeva samātapo kucchi-samātapo, samāvāpo nāma samātapana-ṭṭhānaṃ, dhammo kucchi-samātapo assā ti dhamma-kucchi-samātapo; catuttha-jjhāna-samādhismiṃ ṭhitassa hi te te iddhi-vidhādi-dhammā ijjhanti, tasmā so kucchi-samātapo ti vutto*. It is clear from these explanations and the *v.ll.* quoted in O (*f.n.*): *samātapo, samātāpo*, at A iii 346: *samācāpo, samāvāpo*, and at AA iii 372: *samātāpo*, that the correct reading is *samāvāpo*. The reading *samācāpo* shows the common *c/v* variation, while *samāvāso* shows the *p/s* alternation (see the note on 49). The readings *samātapo* and *samātāpo* are glosses on *samāvāpo* which have crept into the text. Hare (GS iii 245.2) tries to see a connection with *samavāpaka* (M i 451) "a storeroom" and translates "*dhamma*'s garner his belly is", but the gloss *samātapana-ṭṭhāna* shows that we are dealing with Skt *samāvāpa* "mixing up (the sacred fires)" (MW). We should probably translate "fireplace". A comparison with the other metaphors in this passage makes it seem likely that the order of the words in pāda *c* has been changed. We should probably read *kucchi dhamma-samāvāpo* "his belly is the fireplace of the doctrine".

Cty: *vīmaṃsā, khāditabbākhāditabbassa soṇḍāya parāmasanaṃ ghāyanañ ca hatthi-nāgassa vīmaṃsā nāma hoti*.

696. Cty: *assāsa-rato ti, paramassāsa-bhūte nibbāne rato.*

698. For *-cch-* in *acchādanaṃ* see § 40.

701. ThagA (text and lemma) and A iii 347 omit *ca* in pāda *a*. This leaves the pāda with only seven syllables (cf. § 38), but does avoid the irregular cadence ----. See the note on 444.

For the cadence of pāda *d* see § 35 (*b*). A iii 347 reads *virajjati*, and Woodward introduces this into ThagA (text) against his MSS, if I understand his note (iii 8.10) correctly, although he quotes the *v.l.* *viharajjati* which looks like a conflation of *viharati* and *virajjati*. Although I suggested (App. I, p. 227) the adoption of *virajjati*, I now believe that I was wrong to do so. The sense of the verse seems to demand that pāda *b* be parallel to pāda *b* in 700, and although *viharati* would correspond to *pavaḍḍhati*, *virajjati* would not. I think *virajjati* in the cty is in fact a gloss upon *nopalippati lokena* which has been introduced into A iii 347. Neither ThagA nor AA comment upon *viharati* or *virajjati*.

702. We should punctuate *'pasammati* with the other editions. See the note on 675. A iii 347 reads *anāhār' ūpasammanti*.

703. There is resolution of the first syllable in pāda *b* (§ 36).

For *viññāpanī m.c.* see § 49 (i) and the note on 420.

Cty: *nāgena mayā desitaṃ nāgaṃ Tathāgata-gandha-hatthiṃ mahā-nāgā khīṇāsavā attano visaye ṭhatvā vijānissanti.* AA iii 373 (on A iii 347) explains: *Udāyi-tthera-nāgena desitaṃ buddha-nāgaṃ itare khīṇāsavā nāgā vijānissanti.*

For *viññissanti* see Geiger (1916, § 151).

704. There is resolution of the first syllable of pāda *d* (§ 36). A iii 347 reads *parinibbāti 'nāsavo*, but this is later normalization. I was wrong to suggest (App. I, p. 227) reading *parinibbāty*.

705–25. These verses form a narrative passage. The sense suggests, and the cty recognizes, that 705–8 and 721 were uttered by robbers (§ 2), and 720 and 724–25 were added by the *saṅgīti-kārā* (720) or *dhamma-saṅgahakā* (724–25).

705. ThagA (text and lemma) reads *avase taṃ* for *avasesaṃ*. Cty: *avase ti, avase aserike katvā. tan ti, tesaṃ. avasesan ti pi paṭhenti; amhehi gahitesu tvaṃ ekaṃ ṭhapetvā avasesānaṃ; ayam eva vā pāṭho.* Woodward suggests (iii 12.3) that O's reading = *avasesā tasanti* or *avasesā naṃ bhāyanti*. O (*f.n.*) suggests reading *avasesānaṃ*. If this was the correct reading we should have to assume resolution of the first syllable, but O's reading makes good sense if we punctuate *avase 'saṃ* or *avas' esaṃ*, cf. *pacchā 'saṃ* S i 74, explained (SA i 139): *pacchā tesaṃ*. For *esaṃ* (= genitive plural of the third person pronoun) see Geiger (1916, § 108).

708. PED (*s.v. yathā*) suggests reading *-tathā* for *-tathe*, but it is probably better to regard *-tathe* as an Eastern form with *-e* for *-aṃ*.

With *bhāra-nikkhepane* Woodward compares (iii 13.4) *bhāra-nikkhepanaṃ sukhaṃ* S iii 26.

709–10. For the scansion of *brahma-cariyaṃ* see § 51.

710. ThagA (text and lemma), Be, and Se read *pitvā va* for *pitvāna*, and the cty includes *viya* in the explanation. The sense requires *va*, and this reading should be adopted.

The description of *visa* as *chaḍḍita* seems strange, since *visa* is likely to be *nirassāda* whether *chaḍḍita* or not. If, however, *visa* is not "poison" but "excrement" then *chaḍḍita* makes good sense. The verb *bhuñj-* might have been expected instead of *piv-*, and perhaps the *v.l.* *bhitvā* recorded by O (*f.n.*) is a trace of a reading *bhutvā*. *Visa* is not quoted by PED in the meaning "excrement", but it is suggested for AMg by Alsdorf (1958, p. 267).

711. For *āghātana* see the note on 418. For *kata-kicca* see the note on 433. For *-gū* see the note on 10.

712. Cty: *dhammatan ti, dhamma-sabhāvaṃ*.

713. O (*f.n.*) states "the metre is correct if we read *bhavo vā* . . ."; *vā* is in fact read by ThagA (text and lemma), Be, and Se, and should be adopted here (§ 47 (*h*)) to avoid the opening ×⏑⏑⏑ (see the note on 90).

O (*f.n.*) suggests reading *saṅkhataṃ* for *saṅgataṃ*. The cty mentions this as a *v.l.*

Cty: *sabbaṃ anissaraṃ etan ti, sabbaṃ etaṃ issara-rahitaṃ; na ettha kenaci "evaṃ hotū" ti issariyaṃ vattetuṃ sakkā. iti vuttaṃ mahesinā ti, "sabbe dhammā anattā" ti* (= Dh 279): *evaṃ vuttaṃ mahesinā sammā-sambuddhena: tasmā anissaraṃ etan ti pajānanto "maraṇasmiṃ na socatī" ti yojanā*. DhA iii 407–8 explains: *anattā ti, "mā jīyantu, mā mīyantū" ti vase vattetuṃ na sakkā ti, avasa-vattan'aṭṭhena anattā suññā assāmikā anissarā ti attho*. CPD states (*s.v. anissara*) that this verse is an allusion to *attāṇo loko anabhissaro* at M ii 68, but the resemblance is only superficial, since *anabhissara* is merely a variant of *anabhisara*.

714. ThagA (text, lemma, and explanation) and Be read *gaṇhāti* for *gaṇhati*.

Cty: *kiñci, khuddakaṃ vā mahantaṃ vā bhavaṃ na gaṇhāti*. O (*f.n.*) suggests reading *kañci*, which would be more correct with *bhavaṃ*. See also the note on 727.

715. Be and Se read *vigamissanti* for *vibhavissanti*, but the structure of the verse, with *bhavati* appearing four times in one form or another in the first line, seems to demand a compound of *bhavati* in the second line. Cty: *vibhavissanti, vinassissanti, khaṇe khaṇe bhijjissanti*. Cf. *saṅkhārā vibhavissanti* S iii 56 and *vibhavati vinassati ucchijjati* UdA 212.

716. Cty: *suddhan ti, kevalaṃ, atta-sārena asammissaṃ.*

717. For the simile cf. 1101.

719. Cty: *yad' icchatha, icchatha ce,* but *yad'* could also stand for *yadā* ("when you wish") or be the neuter pronoun = *yaṃ* ("what you wish") cf. *etad* in 720.

720. The cty ascribes this verse to the *saṅgīti-kārā* (§ 3).
Cty: *māṇavā ti, corā.* The same interpretation is found elsewhere, e.g. *māṇavo ti, satto pi coro pi taruṇo pi* DA i 36, *māṇavehī ti, corehi* MA iii 164, but it seems rather to be a meaning extracted from the context than a genuine sense.
For *-br-* making position in *abravuṃ* see § 50 (*a*).

721. For *bhaddante* see the note on 527. For the scansion of *ācariyo* see § 51.
Taṃ presents a problem here and in 723. It would be possible to assume that it is a mistake for *te* here, but this explanation will not suit 723, where *me* would be required. It is perhaps simplest to assume that in both verses it stands for *tadā* or *tasmā* (cf. *taṃ* = *tadā* in 842).

722. For the scansion of *ācariyo* see § 51. For *-ññū* see the note on 10.

723. For *taṃ* see the note on 721.

724–25. With these verses the metre changes from *śloka* to mixed *Jagatī* and *Triṣṭubh* (724) and *Jagatī* (725). The verses seem to be a comment upon, or summing-up of, the previous verses, and the cty states: *taṃ atthaṃ dīpento dhamma-saṅgāhakā sutvāna corā ti ādinā dve gāthā abhāsiṃsu* (§ 3).

725. For *bhāvetvā m.c.* with Be and Se see § 49 (*b*).
ThagA (text) *sabbaso* for *paṇḍitā*, but does not include either word in the lemma, or make any comment.
For *asaṅkhata* applied to *nibbāna* see the note on 260.

726–46. The cty states that the author of these verses was the thera to whom the Buddha preached the *Indriya-bhāvanā-sutta* (M iii 298 *ff*). His name is given as Pārāsariya, and the cty quotes the same name as a *v.l.* in 726. For the correct form of the name see the note on 116.

726. This verse seems to be prefixed as an introduction to 727–46, just as 920 is prefixed to 921–48, but the cty makes no reference to this, although on 920 it comments: *ayaṃ gāthā saṅgīti-kārehi ṭhapitā* (§ 3).
Cty: *Pārāpariyassā ti, Pārāpara-gottassa. Pārāsariyassā ti pi paṭhanti.* For the scansion of *Pārāpar'yassa* see § 51.

727. For the cadence of pāda *b* see § 35 (*c*). O (*f.n.*) points out that *kaṃ samācāraṃ* would be more grammatical. Cty: *kiṃ samācaran ti, kīdisaṃ sīlaṃ samācaraṃ, samācaranto,* and on the strength of the

lemma Woodward reads *samācaraṃ*, against all the MSS, although Nāl. records (*f.n.*) this reading for a Sinhalese edition. The reading has the advantage that it provides a verb which is otherwise lacking in the first line. In the explanation, however, occurs the phrase *vata-ggahaṇena samācāra-ggahaṇena*, which indicates that the cty was acquainted with a text which read *samācāraṃ*.

ThagA (text) reads *ānupubbaṃ*, but the lemma reads *anupubbaṃ*, glossed *anukkamaṃ*.

O (*f.n.*) suggests reading *kañci* for *kiñci* here and in 729. Cty: *kiñci sattaṃ na ca viheṭhaye* "he would not harm anyone", which supports O's interpretation, but *kiñci* as a neuter "he would not do any harm" is quite permissible.

728. There is resolution of the sixth syllable in pāda *c* (§ 36).

729. For *kiñci* see the note on 727.

731. ThagA (text) and Be read *ce* for *ca*. In view of the parallelism with 730 this is probably the correct reading, although *ca* can = *ce* (see the note on 468).

732. Cty: *adhimucchito ti, adhimutta-taṇhāya mucchaṃ āpanno*, i.e. although the connection of *adhimucch-* with *mucch-* (< *mūrch-*) was understood, there was confusion between *adhimucch-* and *adhimucc-*, as is shown by the *v.l. adhimuccito* recorded by O (*f.n.*). There is probably a pun intended here upon *adhimucch-* and *mucc-*, just as *muccati* has the sense of *mucchati* in Dh 71. For a pun ignoring the aspirate see the note on 639.

733. Be and Se read *ambilaṃ* for *ambila-*, and ThagA although reading *ambila-* in the text reads *ambilaṃ* in the lemma and comments on it as a separate word. If we adopt this reading (§ 47 (*h*)), it avoids the opening ×⏑⏑⏑ (see the note on 286).

ThagA (text and lemma) and Se read *ganthito* for *gadhito*, and the cty glosses: *baddho*. *Gadhito* is, however, mentioned as a *v.l.*

734. For *dukha m.c.* see § 41. For *ratto rāgādhikaraṇaṃ* cf. S iv 339.

735. Cty: *manañ c' etehi ti, manañ ca etehi rūpārammaṇādihi dhammārammaṇa-ppabhedehi ca*. *Dhamma* here means "mental objects" as being the field of activity of the mind (see the note on 2).

The "five" are the other five senses mentioned in 730–34.

736. For *kuṇapa* see the note on 453.

737. PED (*s.v. ullitta*) states "only in combination *ullittāvalitta*". The verb here is presumably *ālitta*, but perhaps we should read *madhun' olittaṃ* to balance *ullittaṃ*.

For *dukha m.c.* see § 41.

738. ThagA (text and lemma), Be, and Se read *itthi-sare* for *-rase*.

Cty: *itthiyā gīta-lapita-hasita-rudita-sadde.* O's reading is, however, mentioned as a *v.l.*: *itthi-rase ti pana pāḷiyaṃ catu-samuṭṭhānika-rasāyatana-vasena vuttaṃ. itthiyā kiṅkāra-paṭissāvalādi-vasena assava-raso c' eva paribhoga-raso ca itthi-raso ti eke. yo pana itthiyā oṭṭha-maṃsa-sammakkhita-kheḷādi-raso, yo ca tāya purisassa dinna-yāgu-bhattādīnaṃ raso sabbo p' eso itthi-raso tveva veditabbo.*

For *dukha m.c.* see § 41.

739. ThagA (text) punctuates *pañca-pañcasu*, but the cty treats the two words separately: *pañca taṇhā-sotāni sandanti. pañcasū ti, purisassa pañcasu dvāresu* " the five sense-activities of woman (form, etc.) flow in the five senses of man ".

For the cadence of pāda *d* see § 35 (*b*). Se regularizes by reading *viriyavā*, although the lengthening of a *svarabhakti* vowel seems without parallel in Thag. ThagA (text) reads as O, but the lemma reads *viriyavā*, as does Be. If we scan *vir'yavā* (§ 51), as in 818, we obtain the normal *śloka* cadence, but the pāda then has only seven syllables. It would be possible to read ⟨*sa*⟩ *viriyavā*, and assume that the relative clause ends at *sakkoti*. This is supported by the cty which explains: *saṃvaraṃ pavattetuṃ yo sakkoti so viriyavā*. It is, however, not easy to see why *sa* should have dropped out in this position, and it is more satisfactory to read ⟨*sa*⟩ *sakkoti* (§ 44), and assume that *sa* is the emphatic particle (< *sma*). See the note on 225.

740. ThagA (text, lemma, and explanation), Be, and Se read *pi* for *hi*, and since a concessive idea seems required, this reading should be adopted. For the alternation *pi*/*hi* see the note on 975.

Cty: *so atthavā, so puggalo imasmiṃ loke atthavā, buddhimā.* Perhaps we could translate " worldly-wise ". The original idea was probably " skilled in *arthaśāstra* ", for 740–42 deal with the two-fold field of man's activities, *attha* and *dhamma*. The cty on 746, however, explains: *atthavā ti, uttamatthena samannāgatattā atthavā.*

741. Cty: *atho sīdati saṃyuttan ti, yadi idha-loke sūpasaṃhitaṃ diṭṭha-dhammikaṃ atthaṃ pariggahetvā ṭhitaṃ.* Woodward, however, supports (iii 24.6) O's suggestion (*f.n.*) of reading *adho-sīdana-saṃyuttaṃ*, " connected with sinking down " (= " doomed to failure " ?).

742. The grammar of pāda *d* seems to require *sā* instead of *sa*, and this is read by ThagA (text and lemma), Be, and Se. It is, however, possible that the original reading was *se* (= *taṃ* in an Eastern dialect, cf. the note on 9). This was " mis-translated " to *sa* by someone who assumed it was masculine, and then " corrected " to *sā*. For a comparable piece of translation see Aśoka's Rock Edict VIII (F) where Kalsi reads *ese* (= *etad*) *bhuye lāti*, but Girnar emends to *esā bhuya rati*.

Cty: *yaṃ kiñci diṭṭha-dhammika-samparāyika-ppabhedena atthena hitena saṃyuttaṃ tad-ubhaya-hitāvahaṃ.* For the idea of worldly gain in *attha* see the note on 740.

743. Mrs Rhys Davids mentions (Breth., p. 297.5) " redundant *padas* ". There are none in this verse, which consists of two *śloka* pādas followed by two *Triṣṭubh* pādas. For such mixed verses cf. 98–99 794 *ff.*

There is resolution of the fourth syllable in pāda *b* (§ 36). For *ālopatī m.c.* see § 47 (*a*).

For the cadence of pāda *b* see § 35 (*c*). ThagA (text and lemma), Be, and Se read *abhijigīsati*, and since O quotes this as a *v.l.* (*f.n.*) it should be adopted (§ 49 (*i*)).

Cty: *paresaṃ abhijigīsatī ti, paresaṃ santakaṃ āharituṃ icchati*. CPD (*s.v. abhijigiṃsati*) reads *pare yaṃ* for *paresaṃ*, but as Woodward states (iii 19.9), this does not suit in pāda *d*. Good sense can be obtained from O's reading if we punctuate *pare saṃ* in each pāda and assume that *-jigīsati* is the desiderative of *jayati*, not *harati* as the cty states (cf. the note on 1110). In Skt *ji-* takes the accusative of the person and the thing (see the Kāśikā on Pāṇini I.4.51), and the same is true of Pāli (see Alsdorf's note on Thig 419 (App. II, p. 241)). *Saṃ* in the sense of " property " is not quoted in PED, but *sva* exists in Skt with this meaning (MW), and the word does in fact exist in Pāli, e.g. *na te saṃ koṭṭhe osenti* Thig 283 (ThigA 219: *saṃ, attano santakaṃ sāpateyyaṃ*). We can therefore translate " he wishes to deprive others of their property ". Although *lup-* is not included among the words which take two accusatives, *muṣ-* " to steal " is, and the Kāśikā states that other words which are synonymous with those in the list can follow the same construction. *Ālopati* " to plunder " might be reckoned to be a synonym of *muṣ-*, and we can translate pāda *d* " who robs others of their property by violence ".

744. O (*f.n.*) suggests that we read *kusalo* in pāda *d*. This is read by ThagA (text and lemma), Be, and Se, and should be adopted. The reading *kusalā* doubtless arose because *nihanti* was thought to be a plural verb.

For the simile of the pegs see M i 119.

745. Cty: *anīgho, niddukkho*. The same explanation is given at UdA 370. The cty on 1234 explains: *anīghā, kilesa-dukkhābhāvena nid-dukkhā*. There is a pun upon *anī-gha* and *āṇiṃ ni-han-* which is not fully appreciated by Mrs Rhys Davids (Breth., p. 298.1).

For the scansion of *vir'yaṃ* see § 51. For *br-* not making position in *brāhmaṇo* see § 50 (*a*).

O (*f.n.*) suggests reading *satiṃ paññaṃ ca*, which is read by ThagA (text) and Se.

746. Cty: *sabbena sabbaṃ anavasesena vidhinā anavasesaṃ*. For such combinations of the instrumental and the accusative cases see Sen (p. 23).

For *sukham edhati* see the notes on 236 475.

For *aṭṭhavā* see the note on 740.

747. For *alattham* (glossed: *adhigañchim*) see Geiger (1916, § 161). For *br*- not making position in -*brāhmaṇe* see § 50 (*a*).

748. Cty: *ko so pāraṅ-gato ti, ko nu kho so saṃsārassa pāraṃ, nibbānaṃ, upagato*, apparently taking *so* as a pronoun. In combination with *ko*, however, it is more likely to be derived < *svid* (see the note on 37).

749. O (*f.n.*) suggests reading *asuro* for *āsuro*. This is read by ThagA (text, lemma, and explanation), Be, and Se.

The story of Vepacitti being bound is told at S i 221 iv 202, but it was done by the Thirty-three, not by Sakka. The cty explains the simile: *yathā Vepacitti asurindo aseri-vihārī mahādukkha-ppatto, evaṃ pubbe kilesa-pāsena baddho āsiṃ aseri-vihārī; mahādukkha-ppatto ti adhippāyo.*

Cty: *anto vaṅka-gato āsin ti, vaṅkaṃ vuccati diṭṭhi-gataṃ mano-vaṅkabhāvato; sabbe pi vā kilesā; anto ti, pana hadaya-vaṅkassa anto haday' abbhantara-gata-kilesa-vaṅko vā ahosin ti attho.* O (*f.n.*) suggests that the reading *andho vaṅka-gato* is more probable, and compares the *v.l. danta* for *dandha* in 557. See also the note on 374. We find *maccho galaṃ gasanto vā viṇighātaṃ na passati* at Isibh. 15.11, so the description of the fish as *andha* would not be inappropriate. *Vaṅka-gata* occurs only at JA i 289 as an epithet of rivers "going crookedly", which would also be a suitable description of fish, so O's suggestion may well be correct. It would also be possible to read *vaṅka-gataṃ*, and take it as a description of *āmisaṃ*, "the bait gone on to the hook", or read *vaṅka-gatho* (*m.c.* for -*gattho* < *gras*-, cf. Pkt *ghattha* < *ghas*-), cf. *vaṅka-ghasto va ambujo* D ii 266, *ye 'me janā vaṅka-ghastā sayanti* J vi 113.

750. ThagA (text and lemma), Be, and Se read *añchāmi*, which O (*f.n.*) gives as a *v.l.*

Cty: *nan ti, kilesa-pāsaṃ*. All the editions read *muñcāmi* (glossed: *mocemi*), presumably understanding *naṃ* as the object, although it is not clear how *asmā soka-pariddavā* can be fitted into the syntax. O must be correct with the suggestion (*f.n.*) of *muccāmi*. *Muñcāmi* probably arose from a misunderstanding. Pāda *c* asks "who will release my bond?", implying a previous lament "I cannot release it" = *na muñcāmi*.

Cty: *muñcam, muñcanto. bandha-muñcan ti pi paṭhanti: bandhanā bandhassa vā mocakaṃ sambodhin ti yojanā.* This *v.l.* will not correct the irregular cadence ---- (see the note on 444), but if we read *bandha-mucaṃ* we get the cadence ⏑--- (*pathyā*). For -*mu*[*ñ*]*caṃ* see § 43 (*a*). PED does not quote any example of Pāli -*muca* < Skt -*muc*, which would explain why it was replaced by the more common -*muñca*.

751. Cty: *pabhaṅguṇan ti, pabhañjanaṃ kilesānaṃ*, i.e. *pabhaṅguṇa* is a noun as at Dh 139 (DhA iii 71: *pabhaṅgu-bhāvo, pūti-bhāvo*).

752. There is resolution of the first syllable in pāda *a* (§ 36).

Cty: *abhijappa-padāraṇan ti, icchitālābhādi-vasena hi taṇhā sattānaṃ cittaṃ padālentī viya pavattati.* CPD (*s.v.*) suggests the translation "arrow of desire", and compares Skt *pradala* and *pradara* "kind of arrow". PED gives only "splitting, tearing" and in BHS *pradālana* seems to have only this meaning, e.g. in *bhava-tṛṣṇā-pradālanam* as an epithet of *mārgam* (Uv. 12.1) and *sarva-grantha-pradālanam* as an epithet of *nirvāṇam* (Uv. 26.11, cf. 1165). I believe, however, that CPD is correct, for the translation fits in well with *taṇhā-dhanu-samuṭṭhānaṃ* in 753. *Abhijappā* is given as a synonym of *taṇhā* at Nd2 152, so *abhijappa-padāraṇa* would be a synonym of *taṇhā-salla*.

753. Cty: *dūre ṭhitassāpi vijjhanūpāyatāya taṇhā eva dhanu samupaṭṭhāti, uppajjati etasmā ti taṇhā-dhanu-samuṭṭhānaṃ, diṭṭhi-sallaṃ.* If, however, the subject of the sentence is *-padāraṇaṃ*, *taṇhā-dhanu-samuṭṭhāna* is an adjective describing it as "having its origin in the bow of craving". The majority of the other adjectives in 752–54 are also applicable to an arrow: *gathita* "tied together", *saṃyuta* "id.", *thaddha* "stiff, unbending", *tejita* "sharpened", besides the verb *viddha* "pierced by".

For the cadence of pāda *d* see § 35 (*b*). The pāda has only seven syllables (§ 38), but it can be normalized by following O's suggestion (*f.n.*) of reading *(tiṭ)ṭhati* (§ 44), with the other editions. ThagA (text and lemma), Be. and Se read *bāḷhaṃ* (glossed: *balavantaṃ*) which seems preferable to *bālaṃ*. Perhaps we should read *yathā* for *yadi*: "see how . . .".

Cty: *na pana yasmā vīsati-vatthukā sakkāya-diṭṭhi dasa-vatthukā micchā-diṭṭhī ti tiṃsa-ppabhedaṃ; tasmā vuttaṃ dve paṇṇarasāyutān ti: dvikkhattuṃ paṇṇarasa-bhedavantan ti attho.* PED does not quote *dve* as a numeral adverb "twice" (= Skt *dvis*), but cf. *dvāhaṃ Sakkaṃ apucchissaṃ* Sn 1116 (SnA 601: *dve vāre*).

754. ThagA (text and lemma) and Be read *-para-* for *-sara* (for the alternation *p/s* see the note on 49). Cty: *saṅkappa-para-tejitan ti, saṅkappena micchā-vitakkena pare, para-jane, nissāya lakkhaṇa-paṭipatane te[illegible]aṃ, ussahitaṃ*, but this explanation seems forced. Woodward (iii 29.9) and Mrs Rhys Davids (Breth., p. 300.1) prefer O's reading. Cf. *sara-saṅkappā samudācaranti* M i 453, *sara-saṅkappā pahīyanti* M iii 89, *sara-saṅkappānaṃ abhinimmadanāya* M iii 132 *uppajjanti sara-saṅkappā* S iv 76 190 [IBH].

756. Cty: *nānā-rajjena, rajju-sadisa-saṅkhālāya esani-salākāya pavesetvā, na satthena kantitvā, nāññena, mantāgada-ppayogena.* It is not clear whether *añña* is to be taken with *sattha*, or as a third term, as the cty takes it, nor whether *na* is to be taken with one or more of the instruments. *Asattho* and *avaṇo* in 757 imply that only cutting things are mentioned here, so we should probably translate "a probe, or other knife", and assume that *na* goes with both. For the operation cf. *tassa so salla-katto satthena vaṇa-mukhaṃ parikanteyya, esaniyā sallaṃ*

eseyya; sallaṃ abbaheyya M ii 216 256 259. MA iv 2 explains: *esaniyā ti, esani-salākāya antamaso nantaka-vaṭṭiyā.*

Cty: *tekicchaṃ, salla-kattaṃ bhisakkaṃ.* PED does not quote this meaning of *tekiccha.*

For *vicikicchita*, a past participle used as an action noun, see the note on 36.

757. For the cadence of pāda *a*, which has nine syllables (§ 37), see § 35 (*a*). Woodward suggests (iii 27.4) following CPD's proposal of reading [*sallaṃ*] *abbhantara-apassayaṃ* (§ 45), which regularizes the cadence and the number of syllables.

Cty: *ahiṃsan ti, apīḷento* explained as *abādhento. Ahiṃsā* is mentioned as a *v.l.*, and glossed: *ahiṃsāya apīḷanena*, i.e. it is an instrumental in -*ā* (see Geiger (1916, § 81)).

758. For -*pp*- in *dhamma-ppati m.c.* to avoid the opening -⏑⏑⏑ see § 40 and the note on 286. Cty: *tattha dhamma-ppatī ti, dhamma-nimittaṃ dhamma-hetu*, presumably understanding the word as *dhammaṃ pati* (see the note on 517), with -*ṃp*- > -*pp*- (see the note on 77).

ThagA (text and lemma), Be, and Se read *pāṇiñ ca* for *pāni va*. Cty: *thalaṃ pāṇiñ ca dassaye ti, nibbāna-thalaṃ taṃ-sampāpakaṃ ariya-magga-hatthañ ca dasseyya.*

Cty: *visa-dosa-ppavāhako ti, mayhaṃ rāgâdi-kilesassa pavāhako, ucchinnako.*

759. For the scansion of *r*ᵃ*hade* (by metathesis from *hrade*) and *ahār*ⁱ*ya*- see § 51. Alternatively we could assume resolution of the first syllable in pāda *a*.

We should punctuate -*middha-m-apatthaṭe* with ThagA (text). Cty: *ma-kāro c' ettha pada-sandhi-karo vutto.* ThagA (text and lemma), Be, and Se read *ahāriya-raja-mattike*, although the cty mentions a *v.l. ahāriyarajam-antike*, where -*m*- is presumably a *sandhi*-consonant.

The more usual spelling of *ussuyya* is *usuyya* or *usūya* (ThagA (text and lemma), Be, and Se read the latter). Perhaps the unusualness of *ussuyya* guarantees the reading.

Cty: *karaṇ'uttariya-karaṇa-lakkhaṇo sārambho.*

760. Cty: *vāhā, mahā-udaka-vāha-sadisā.* The meaning "flowing, current" is quoted for Skt (MW) but not for Pāli. MW also quotes (lex.) "air, wind", which would be most suitable in this context with clouds.

All editions of Thag read *ku-ddiṭṭhiṃ* but Dh 339 has *duddiṭṭhiṃ* and Uv. 31.29 *durdṛṣṭeḥ*. For -*dd*- in *ku-ddiṭṭhiṃ* see § 40.

761. For the similes cf. 1094. For *sabbadhī m.c.* see § 46 (*f*).

762. For *velā* see the note on 613. For *bhaddante* see the note on 527.

Woodward suggests (iii 27.11) reading *lave* < *lavati* for *luve* (glossed: *vināseyya*) but there is no need to do this. The Pkt grammarians teach

luvai and *luvvai* (passive) < *lū-* just as they teach *dhuvai* and *dhuvvai* < *dhū*. The Pāli grammarians too regard the root as being *lu-* (see PED, *s.v. lunāti*).

O (*f.n.*) suggests reading *mā vo* for *mā te*. This would be more appropriate in the context with *karotha* but not with *bhaddante*, if this was still felt to be singular.

763. For *paññāvudha* cf. *paññā-mayam asiṃ* 1094, *paññā-mayaṃ satthaṃ* 1095, and *prajñāyudha* in Uv. 12.19, 31.35–38.

764. Cty: *vipassanā-mayaṃ sopānaṃ*. See also Mvu iii 422 and Jones' note (iii 424.2).

For *-br-* making position in *abravī* see § 50 (*a*).

765. For *pāsāda* in this context cf. *dhamma-mayaṃ pāsādam āruyha* Vin i 5 [IBH], *prajña-prāsāda* Uv. 4.4, and *praña-prasada* G. Dh 119 (= Dh 28). See also Mvu ii 354 and Jones' note (ii 322.1).

In pāda *c amaññissaṃ* is in form a conditional, but is probably an aorist with *-ss- m.c.* (see § 40 and the note on 78). Cf. *apucchissaṃ* Sn 1116 (SnA 601 : *so pucchi*).

766. Cty: *yadā ca maggaṃ addakkhiṃ nāvāya abhirūhanan ti, ariya-magga-nāvāya abhirūhanūpāya-bhūtaṃ yadā vipassanā-maggaṃ yāthāvato addakkhiṃ*. For the split compound *maggaṃ nāvāya* see CPD (*s.v. abhirūhana*) and the note on 42. For the idea of embarking on the way cf. *satvā abhirūha-sampannāḥ* (*v.l. abhirūhana-*) Mvu ii 289, and Jones' note (ii 271.5).

Cty: *attānaṃ anadhiṭṭhāya, citte aṭṭhapetvā, aggahetvā*. For the verb *adhiṭṭhā-* see the note on 1131.

Cty: *titthaṃ, nibbāna-saṅkhātassa amata-mahāpārassa tittha-bhūtaṃ ariya-magga-dassanaṃ*.

767. Cty: *sallan ti, diṭṭhi-mānādi-kilesa-sallaṃ. atta-samuṭṭhānan ti, ahan ti mān'aṭṭhatāya attā ti ca laddha-nāme atta-bhāve sambhūtaṃ. bhava-netti-pabhāvitan ti, bhava-taṇhā-samuṭṭhitaṃ, bhava-taṇhā-sannissayaṃ*, i.e. the two compounds are taken as adjectives describing *sallaṃ*. The presence of *etesaṃ* in pāda *c*, however, implies that there is more than one thing referred to in the first line. I think that there are three things, each of which has been mentioned earlier: *salla* was dealt with in 756–57; *atta-samuṭṭhāna* I take to be *māmaka*, described as *ajjhattaṃ me samuṭṭhāya* in 755; since *bhava-netti* is a synonym of *taṇhā* (see the note on 135), *bhava-netti-pabhāvita* would refer to *taṇhā-dhanu-samuṭṭhāna* in 753, i.e. *abhijappa-padāraṇa*.

768. ThagA (text and lemma), Be, and Se read *gantha*, which has been adopted in the second edition of O. Cty: *ganthan ti, abhijjhā-kāya-ganthādiṃ mama santāne gantha-bhūtaṃ kilesa-visa-dosaṃ*. For the writing of *-ndh-* for *-nth-* cf. 1267 and Thīg 111, and see Hardy's comment (Netti, p. xxxix).

For *pāṭudī m.c.* see § 46 (*f*).

769–88. These verses, with the exception of 775, recur at M ii 64–65 72–74. Verses 769–73 have a close parallel in Uv. 27.20–25.

769. For the split compound *dhuvaṃ ṭhiti* cf. Thīg 343 and see the note on 42. Uv. 27.20 reads *dhruva-sthitiḥ*. Cty: *yassa kāyassa dhuva-bhāvo ṭhiti-sabhāvo n' atthi*, i.e. taking *dhuva* as a noun, as does PED, incorrectly. MA iii 302, however, explains: *ṭhiti nāma n' atthi bhijjana-dhammattā va niyatā.*

Cty: *bahu-saṅkappan ti, bāla-janena abhūtaṃ āropetvā bahudhā saṅkappitabbaṃ*. MA iii 302 (on M ii 64) explains: *paresaṃ uppanna-patthana-saṅkappehi bahu-saṅkappaṃ, itthinaṃ hi kāye purisānaṃ saṅkappā uppajjanti tesaṃ kāye itthinaṃ susāne chaḍḍita-kalebara-bhūtam pi c' etaṃ kāka-kulādayo patthayanti yevā ti, bahu-saṅkappo nāma hoti.* DhA iii 109 (on Dh 147) glosses: *mahājanena bahudhā saṅkappitaṃ*. Uv. 27.20 reads *moṣa-saṅkalpaṃ* which suggests that the Pāli is to be translated "having (= full of) many (wrong) thoughts" rather than "much thought of (by others)".

770. ThagA (text) reads and punctuates *aṭṭhiṃ-tacena*, but in the lemma *aṭṭhiṃ tacena* is read with Be and Se. Cty: *aṭṭhiṃ tacena onaddhan ti, alla-cammena pariyonaddhaṃ atireka-tisata-ppabhedaṃ aṭṭhiṃ. passā ti yojanā. ye pana aṭṭhi-ttacenā ti paṭhanti tesaṃ aṭṭhi-tacena onaddhaṃ sobhati, onaddhattā aṭṭhissa tacenā ti attho.* It should be noted that both the cty's readings avoid the opening ⏑⏑⏑⏑ (see the note on 61), and we should probably understand *aṭṭhiṃ tacena* as a split compound *m.c.* (see the note on 42). M ii 64 reads *aṭṭhitañcena*, which must be a mistake for *aṭṭhiṃ tacena*.

771–73. For *ca* = *tu* see the note on 41. Uv. 27.21 *ff* reads *tu*.

771. O (*f.n.*) points out that the correct reading is *pādā* (cf. 459). This is read by ThagA (text and lemma), Be, Se, and M ii 64.

774–75. *Āsādā* cannot be correct as the aorist of *āsādeti*, and must rather be a mistake for the aorist of the simple verb, of which the alternative form *āsado* also exists. We should probably read *nāsadā* with Be, Se, and M ii 65, or *āsādi* (see the note on 1156), but this would give the opening ⏑⏑–⏑ (see the note on 90).

ThagA (in the text of 774 but not 775), Be, and Se read *vāguraṃ* for *vākuraṃ*, but this may be later normalization. For such hyperpalisms see Lüders (§ 122 and note).

For *pāsaṃ* see the note on 775.

775. *Chinnā pāsā* does not fit well with *pāsaṃ* in 774, and we should perhaps read *chinno pāso* with ThagA (explanation but not text), Be, and Se. The verse does not occur at M ii 65. It is, however, not easy to see how the reading *chinnā pāsā* arose, and it is perhaps more likely that this is the correct reading, and *pāsaṃ* in 774 is an example of an accusative plural in *-aṃ* (see the note on 83).

For *luddhaka* see Lüders (§ 77).

776–89. The metre changes from *śloka* to *Triṣṭubh*, but I do not know what Mrs Rhys Davids meant by "the 5 + 5 feet variety" (Breth., p. 304.2).

776. We should read *va* for *ca* in pāda *d* with ThagA (text and lemma), Be, Se, and M ii 72 (despite O's statement (*f.n.*) that M reads *ca*).
Ke and O's MSS BC read *laddhā* for *luddhā*, probably because of *laddhāna* in pāda *b*.

777. For *mahī* "earth" see the note on 211.
For *pp-* in *ppaṭhaviṃ m.c.* see § 40 and the note on 1215. M ii 72 reads *pasayhā paṭhaviṃ*, and J iv 172 *pasayha paṭhaviṃ*.

778. Cty: *ūnā vā ti, aparipuṇṇa-manorathā va*. The king is included at J v 450 among the four things which cannot be filled:

rājā ca paṭhaviṃ sabbaṃ sasamuddaṃ sapabbataṃ
ajjhāvase vijinitvā ananta-ratanocitaṃ
pāraṃ samuddaṃ pattheti, ūnattā hi na pūrati.

779. For the scansion of *pakir*ᵘ*ya* see § 51. For *ñāti m.c.* see § 48 (*a*). For *vatā m.c.* see § 46 (*a*). Cty: *gāthā-sukh'atthaṃ h' ettha vatā iti dīghaṃ katvā vuttaṃ*.
No can be either negative particle or the enclitic form of the first person plural pronoun. The cty takes it as the latter: *aho vata amhākaṃ ñātī amarā siyun ti kathenti*. M ii 73 reads *ne* (= Eastern form of *no*), while MA iii 307 reads *no* in the lemma and explains it as *na*, but MA iii 308 continues: *aho vata amhākaṃ bhātā mato putto mato ti ādīni pi vadanti*.

780. For *ḍayhatī m.c.* see § 47 (*a*).
In pāda *d* M ii 73 reads *'dha* for *ca* (see the note on 237).

781. For *panā m.c.* see § 47 (*a*). We should divide *yena kammaṃ* with the other editions.
There is a redundant eighth syllable in pāda *c* (see § 26 (*d*) and Smith (Sadd., p. 1152)).

782. ThagA (text), Be, and M ii 73 read *h' idaṃ* for *hi naṃ*.

783. The spelling *addha* seems rare (see CPD, *s.v.*) and we should probably read *aḍḍhā* with ThagA (text), Be, Se, and M ii 73.
Cty: *phusantī ti, aniṭṭha-phassaṃ phusanti, pāpuṇanti*. The cty on 980 glosses: *phusantā, sacchi-karontā*.
For *nā m.c.* see § 47 (*a*) and cf. Pv 28.

784. Be and Se read *seyyā*, but this is probably a normalization of *seyyo* = neuter: "a better thing".
Cty: *vosānaṃ, bhavassa pariyosāna-bhūtaṃ, nibbānaṃ*. Pāda *b* has the cadence of a *Jagatī* pāda, but has only eleven syllables (§ 27 (*d*)). If we read *idh⟨am⟩ ādhigacchati* (§ 44) the pāda becomes more regular. For *ādhi-* see § 46 (*b*) and CPD (*s.v. ādhigacchati*). The opening ⏑–⏑–– is

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unusual (§ 27 (*a*)), but the second syllable of *yāya* may well have been lengthened by initial *vy-* in an earlier form of the verse.

ThagA (text and lemma), Be, and Se read *abyositattā* for *abyositatthā*, and the cty explains: *anadhigata-niṭṭhattā*, which confirms *-ttā*. M ii 73 reads *asositattā* (MA iii 308: *aparisositattā arahatta-pattiyā abhāvena*), but the repetition of the same root in *vosāna*/*abyosita* must be correct.

For *bhavā-bhavesu m.c.* see § 46 (*a*) and the note on 661. MA iii 308 glosses: *hīna-paṇītesu bhavesu*.

Be and Se read *karoti* for *karonti*. This accords better with *ādhigacchati*, and with *upeti* in 785, but the difficulty of explaining *karonti* is probably a guarantee of the reading.

785. For *saṃsāram āpajja* cf. *satto saṃsāram āpādi* S i 37–38.

786. Cty: *kasādi-tāḷanādi-vasena haññati rāja-purisehi bādhīyati bajjhati ca* (for pāda *b*). *haññati, pañca-vidha-vadha-bandhana-kamma-karaṇādi-vasena bādhiyyati* (for pāda *d*). Netti 33 reads *bajjhate* for *haññati*, and Ñāṇamoli translates (1962, p. 56) " is responsible (for his act) ". See also the note on *kamma-bandhu* in 496.

Se reads *pāpa-dhammā* in pāda *d*, and this must be the correct reading, *pāpa-dhammo* having been carried on from pāda *b*.

787. PED quotes *virūpa* only in the senses " deformed, unsightly, ugly ", although in an addendum it points out that *virūpa-rūpa* is explained as *vividha-rūpā* at SnA 99 (on Sn 50 = 787*abc*). JA v 209 (on J v 208) glosses *virūpa-rūpena, vividha-rūpena*, and MA iii 309 (on M ii 74) explains: *nānā-sabhāvena*. The cty here glosses: *vividha-rūpena, aneka-vidha-sabhāvena*. This is clearly the correct interpretation in a context with *citra, madhura*, and *manorama*. *Virūpa* also occurs in 1118 where the cty explains: *virūpo, vevaṇṇiyaṃ upagato*, and the context demands the meaning " ugly ". For the same ambiguity in the case of Pkt *virūva* see Alsdorf (1958, p. 262).

Pāda *a* is *Jagatī*; pādas *bcd* are *Triṣṭubh*. For *-tr-* making position in *citrā* see § 50 (*e*).

788. For *-pph-* in *duma-pphalāni* *m.c.* to avoid the opening ⏓⏑⏑– see § 40 and the note on 61. It is, however, possible that the original reading was *dumaṃ phalāni*, where *-aṃ* was an ablative singular ending (see Lüders (§§ 188–95)) " the fruits fall from the tree ". For the development *-mph-* > *-pph-* see the note on 77. Possibly supporting this interpretation is the gloss at JA iv 498 (on *duma-pphalāni patantīva* J iv 495): *yathā pakkāni phalāni vātāhatāni dumaggato bhūmiyaṃ patanti*.

Pāda *a* is *Jagatī*; pādas *bcd* are *Triṣṭubh*. There is resolution of the first syllable in pāda *b* (§ 26 (*d*)). In pāda *c* there is a redundant fifth syllable (§ 26 (*d*)).

Cty: *apaṇṇakan ti, aviraddhanakaṃ*. Woodward quotes (iii 41.2) MA iii 309 (on M ii 74): *aviruddhaṃ advejja-gāmiṃ ekanta-niyyānikaṃ*.

789–93. These verses have no counterpart at M ii 74. The metre reverts to *śloka*.

789. ThagA (text), Be, and Se read *avañjhā*, which is accepted by CPD. ThagA (lemma) reads *avajjā*, but comments: *arahattassa adhigatattā*, which probably supports the reading *avañjhā*.

There is resolution of the first syllable in pāda *d* (§ 36).

Cty: *anaṇo, nikkilesa-vasena*. The cty on 882 explains: *anaṇo, sabba-kilesānaṃ khīṇattā*. ThīgA 8–9 (on Thīg 2) glosses: *kilesa-iṇaṃ pahāya anaṇā*; ThīgA 107 (on Thīg 110) glosses: *anaṇā, niddosā apagata-kilesā*; ThīgA 245 (on Thīg 364) glosses: *kāma-cchandā ti iṇāpagamena anaṇā*, cf. VinA 962–63 (on Vin i 6), DA 471 (on D ii 39). MA ii 179 (on M i 169): *kāma-cchanda-iṇassa abhāvato anaṇo*. MA iii 343 (on M ii 105 = 882) explains: *kilesa-iṇānaṃ abhāvaṃ sandhāya anaṇo ti vuttaṃ. aniṇo ti pi pāṭho*. The opposite of *anaṇa* is *sāṇa*. SA ii 199 (on S ii 221) glosses: *sāṇo ti, sa-kileso sa-iṇo hutvā*, but MA iv 196 (on M iii 127) reads *sa-raṇo* in the lemma, glossing: *sa-kileso*. This suggests that *raṇa* (in some of its usages), *aṇa*, and *iṇa* are all to be derived < Skt *ṛṇa*. If this is correct then *raṇa* would be a borrowing from a dialect which developed *ṛ-* > *ra-*, as a parallel development to *ṛ-* > Pkt *ri-*, just as Pāli shows *ṛ-* > *a-* and *i-*. The glosses on *araṇa* resemble those on *anaṇa*, e.g. MA v 32 (on M iii 235) glosses: *araṇo ti, arajo nikkileso*, and AA i 220 (on *araṇa-vihārin* A i 24) glosses *nikkilesa-vihārin* and explains: *raṇan ti, rāgādayo kilesā vuccanti*.

It is not clear how *anaṇa* came to have this meaning, but I would suggest that it is a brahmanical term which was taken over by the Buddhists, and interpreted in a Buddhist way when its brahmanical meaning was forgotten (see the note on 24). The brahman's three debts were the study of the vedas, the begetting of sons, and the offering of sacrifices. Manu 6.35 states:

ṛṇāni trīṇy apākṛtya mano mokṣe niveśayet;
anapākṛtya mokṣaṃ tu sevamāno vrajaty adhaḥ.

One who became an ascetic when he had paid his debts would be *anaṇa*, while an ascetic who had not fulfilled the proper conditions would be *sāṇa*. The requirements would be meaningless to a Buddhist, who would therefore interpret *aṇa* in a general sense as "defilement".

Cty: *bhuñjāmi bhojanaṃ, sāmi-bhāvato sāmi-paribhogena paribhuñjanato*. The cty on 882 explains: *bhojana-padesena cattāro pi paccaye vadati*. SA ii 199 explains: *khīṇāsavassa paribhogo, sāmi-paribhogo nāma. iti khīṇāsava-sāmi hutvā anaṇo paribhuñjati. thero attanā puthujjanena paribhutta-paribhogaṃ iṇa-paribhogaṃ yeva karonto evam āha*. MA iii 343 states: *anaṇo bhuñjāmī ti, c' ettha "theyya-paribhogo iṇa-paribhogo dāyajja-paribhogo sāmi-paribhogo" ti cattāro paribhogā veditabbā. tattha dussīlassa paribhogo theyya-paribhogo nāma so hi cattāro paccaye thenetvā bhuñjati. vuttaṃ pi c' etaṃ "theyyāya vo bhikkhave raṭṭha-piṇḍo bhutto" sīlavato pana apaccavekkhana-paribhogo iṇa-paribhogo nāma. sattannaṃ sekhānaṃ paribhogo dāyajja-paribhogo*

nāma. khīṇāsavassa paribhogo sāmi-paribhogo nāma. For the four *paribhogā* see Vism 44.

Despite Miss Horner's note (MLS ii 291.5) there seems to be no need to translate other than "food" here, as is shown by the comparable phrase *anaṇā bhuñjāhi piṇḍakaṃ* Thīg 2 (cf. Thīg 110). ThīgA 8 explains: *yo hi kilese appahāya satthārā anuññāta-paccaye paribhuñjati, so sāṇo bhuñjati nāma yathāha āyasmā Vakkulo* (= M iii 127). *tasmā sāsane pabbajitena kāma-cchandādi-iṇaṃ pahāya anaṇo hutvā saddhā-deyyaṃ paribhuñjitabbaṃ.* Clearly the ctics have been misled by the juxtaposition of *anaṇa* and *bhuñjati* into thinking that there is a mention of *paribhoga* here, and they have interpreted *an-iṇa-paribhoga* to mean *sāmi-paribhoga.*

790. Be and Se read *gabbha-* for *gabbhe.* ThagA, although reading *gabbhe* in the text and lemma, includes *gabbha-vokkantito* in the explanation.

791. This verse occurred at 198, where *santo* was opposed to *ditto* not *viddho.* Cty: *viddho tadā santo ti, tasmiṃ gahaṭṭha-kāle rāga-sallādihi viddho samāno,* i.e. taking *santo* as the present participle of *as-* as before. I assume that, as in 198, an antithesis is intended between *santo* and *viddho,* and in view of *saṃvegaṃ* in pāda *b* I take *viddho* to be a mistake for *viggo.* This word is not quoted in PED, but it is attested for Pkt and *vigna* is attested for Skt (MW).

ThagA (text), Be, and Se read *ñatvā* for *disvā.* ThagA (lemma) reads *disvā,* but explains it as *ñatvā.*

793. See the note on 605. For pāda *b* see the note on 46.

794–817. The cty identifies this Māluṅkyaputta with the author of 399–404 (see § 10), but states (iii 42) *tā pana gāthā tattha therena arahatte patiṭṭhitena ñātīnaṃ dhamma-desanā-vasena bhāsitā. idha pana puthujjana-kāle.*

794 796 798 800 802 804. See the note on 98–99.

795 797 799 801 803 805. For *nibbāna m.c.* see § 43 (*b*). These verses recur at S iv 73 *ff.* where *nibbānaṃ* is read (except once at S iv 75).

The cty explains *abhijjhā* and *vihesā* by *abhijjhāya* and *vihesāya.* For such instrumentals in *-ā* see Geiger (1916, § 81) and Edgerton (BHSG, § 9.65). It would be possible to take both words as nominatives, subjects of *vaḍḍhanti* with *vedanā,* as Mrs Rhys Davids does in her translation.

807 809 811 813 815 817. Be and Se read *cāpi* for *vāpi.* ThagA (text and lemma) reads *vāpi,* but includes *cāpi* in the explanation.

For *nibbāna m.c.* see § 43 (*b*). For *caratī m.c.* see § 46 (*f*).

There is resolution of the fourth syllable in pāda *e* (§ 36). Pāda *f* has nine syllables (§ 37), because *santike* has replaced *ārā* in the expression of the opposite sentiment.

817. Pāda *a* has nine syllables, and although we could assume the rare resolution of the third syllable (§ 36), the need for a parallel with *ñatvā* in 816 implies that we should read [*vi-*]*jānato* (§ 45) with Se.

818–41. These verses form a narrative passage, with 824 827–31 837 ascribed by the cty to the Buddha, and 835 to brahman youths (§ 2). These verses also occur at Sn 548–73 and M ii [146].

818. In pāda *a* there is resolution of the first syllable, and in pāda *c* of the sixth syllable (§ 36). For the scansion of *vir'yavā* see § 51. There are nine syllables in pāda *d* (§ 37), probably because of the introduction of the stock phrase *susukka-dāṭho* (cf. M ii 137).

Cty: *sujāto ti, āroha-pariṇāha-sampattiyā saṇṭhāna-sampattiyā ca abhijāta-rūpo.* The cty on 819 explains: *sujātassā ti, sama-tiṃsāya pāramīnaṃ, ariyassa vā cakka-vatti-vattassa pāripūritattā suṭṭhu samma-d-eva jātassa.*

819. For *sujātassa* see the note on 818.

Cty: *byañjanā ti, laddha-vohārā suppatiṭṭhita-pādatalādi-battiṃsa-mahā-purisa-lakkhaṇa-saṅkhātā tamba-nakha-tuṅga-nakhatādi asīti anubyañ-jana-saṅkhātā ca rūpa-guṇā.*- The cty seems to be taking *byañjana* in the sense of distinguishing mark in general, including both the 32 major marks and the 80 minor marks. The former are listed at M ii 136–37 etc. (see MLS ii 320–22 and notes), and the latter at MilnṬ 17. See also BHSD, *s.v. anuvyañjana*.

820. Cty: *āroha-pariṇāha-sampattiyā brahā*. The *v.l. brahmā* quoted by Woodward (iii 47.3) and Mrs Rhys Davids (Breth., p. 311.4) possibly arose from the fact that the cty continues: *brahm'uju-gattatāya uju*.

821. In pāda *b* the opening -⏑⏑- is tolerated (see the note on 61). It would be possible to read *kañcanā- m.c.* (§ 47 (*h*)).

822. For the scansion of *ar·hasi* see § 51.

ThagA (text), Be, and Se read *cakka-vattī rathesabho*, and the cty explains the two words separately. Cty: *cakka-vattī ti, cakka-ratanaṃ vatteti, catūhi sampatti-cakkehi vatteti, tehi ca pare vatteti, para-hitāya iriyā-patha-cakkānaṃ vatto etasmiṃ atthī ti, cakka-vattī. atha vā catūhi acchariya-dhammehi ca saṅgaha-vatthūhi ca samannāgamena parehi anabhibhavanīyassa āṇā-cakkassa vatto etasmiṃ atthī ti, cakka-vattī.* The Jains give the explanation: *cakreṇa āyudha-viśeṣena vartituṃ śīlaṃ yasya, cakka-vaṭṭi*, and also an explanation based upon the extent of power: *ṣaṭ-khaṇḍa-bharateśvare*. One having power over *Bhārah'-addha* was therefore an *addha-cakka-vaṭṭi* (Jacobi (1886, p. 44)).

The existence of *cakkin* in Pkt and *cakrin* in Jain Skt (MW), which are probably to be translated " ruler of a *cakra* (= a country extending from sea to sea (MW, *s.v. cakra-vartin*)) ", and Pkt *addha-cakka-vaṭṭi* and Skt (lex.) *ardha-cakra-vartin* and *ardha-cakrin* " ruler of half a *cakra* ", suggests that we connect *cakka-vatti* and *cakka-vaṭṭi* with Skt

cakra-vāḷa (lex.) "limit, boundary", *cakra-vāḍa* "mountain-range Cakravāla", and *cakra-vāla* "circle, mountain-range Cakravāla", and translate "ruler of a *cakra-vāḷa*" where *vāḷa* = "enclosure". Turner (11480) derives *vāḷa* < **vārtra*, in which case Pāli *vallin* and Pkt *vaḷḷin* would be the normal development < **vār-trin*, and Skt *vartin* would be a back-formation from these. Turner (4549) suggests a possible derivation for *cakra-vartin* < **cakra-varta* "enclosure of the earth-circle", but the second element of this compound could only mean "turning" < *vṛt-*.

Cty: *rathesabho ti, rathikesu ājānīya-usabha-puriso mahārathiko ti attho.* Aggavaṃsa (Sadd., p. 613) quotes the word as an example of the junction of *-i* + *u-*: *rathā etesaṃ atthī ti rathino; rathe ṭhita-yodhā usabho viyā ti usabho, rathīnaṃ usabho rathesabho, rathe ṭhitānaṃ yodhānaṃ usabha-sadiso ti attho.* In Skt *ratha* occurs with the meaning "warrior, hero, champion" (MW), and we should probably see *ratha* in the compound rather than *rathin* "charioteer".

823. The readings here are confused. ThagA (text) reads *bhoga-rājāno*, but the cty explains: *bhogā ti, bhogiyā. rājāno ti, ye keci rajjaṃ kārentā*, which looks like a comment on two separate words. Se reads *bhogā*; Be *bhojī*; Sn 553 *bhojā*. SnA 453, as ThagA cty, comments on *khattiyā*, *bhojā*, and *rājāno* separately, and we should presumably take them as three separate classes, and assume that O's reading *bhoja-rājāno* is a *dvandva* compound, not a *tatpuruṣa* as PED takes it. I take *bhoga/bhoja* as being in origin an adjective meaning "enjoying", and then "enjoying a kingdom", cf. Skt (inscriptions) *bhoktṛ* "ruler, king, prince" (MW), Skt *bhoja* "king with uncommon qualities" (MW), and such Pāli phrases as *sāpateyyaṃ bhuñjati* AA iii 261, *raṭṭhaṃ bhuñjati* AA iii 261 350, and Skt *pṛthivīm, mahīm bhuj-* (MW). With *bhoja* we can compare Aśokan *bhoja* (Rock Edict XIII) and *bhojaka* in the Hāthīgumphā inscription of Khāravela (both of which refer to classes of rulers, not the Bhoja people), and we can assume that the correct reading here is *bhoja*, since *bhoga* is only an abstract noun in Skt (MW). We can, therefore, translate "prince, minor ruler", and assume that *khattiyā*, *bhojā*, and *rājāno* are in ascending order of importance.

PED (*s.v. bhoja*) supposes that the meaning "ruler" developed from the name of the tribe. If the suggestion above is correct, and if the two words are related, the development was in the opposite direction. For a comparable development of a word meaning "rule" to the name of a particular area or people, see Alsdorf's note on *Rāḍhā* (1962b, p. 121).

824. The metre shows that the words *ti bhagavā* are not original, and should be omitted, as should *iti Selo brāhmaṇo* in 825, and *Selā ti bhagavā* in 827 and 828. The cty makes no reference to these words, although the comparable *ti bhagavā* in 1275 is said to be *saṅgīti-kārānaṃ vacanaṃ* (§ 3). Stede is probably correct in saying (p. 33) that these are

reciters' remarks. Comparable insertions are found elsewhere, e.g. Sn 18–29 33–34 etc. SnA comments on some, e.g. those at Sn 814–15.
Pāda *a* has only seven syllables (§ 38).

825. For *iti Selo brāhmaṇo* see the note on 824.

826. Sn 556 reads *ko te inaṃ* in pāda *c*, and the reply given in 827 implies that the question contained the word *te*. Be reads *ko t' etaṃ* and this reading should probably be adopted.
For *senā-patī m.c.* see § 46 (*f*).

827. For *Selā ti bhagavā* see the note on 824.
Cty: *anujāto Tathāgatan ti, Tathāgatena hetunā ariya-jātiyā jāto ti attho.* The cty on 1279 explains: *tava saccābhisambodhiyā anudhamma-jātattā anujātaṃ.* See Mrs Rhys Davids' note (Breth., p. 312.3), and cf. the note on *anubuddha* in 679.

828. For *br-* not making position in *brāhmaṇa* see § 50 (*a*).

829. For *mayī m.c.* see § 46 (*f*). For *br-* not making position in *brāhmaṇa* see § 50 (*a*).
Cty: *adhimuccassū ti, adhimokkhaṃ kara, Sammā-sambuddho ti saddaha.*

830. Sn 560 reads *vo* for *ve*. See the note on 403.
ThagA (text) and Se read *sambuddho* for *buddho 'smi*.
Cty: *salla-katto ti, rāgādi-salla-kattano*, showing that the etymology < *kart-tṛ* (cf. Skt *śalya-kartṛ* "surgeon" (MW)) was recognised. *Śalya-kartṛ* is also found in Skt with the same meaning (MW), but I do not understand why Geiger (1916, § 90, followed by PED) prefers the latter derivation. The word is used in its literal meaning "arrow-cutter" at M i 429, but metaphorically here, cf. *sabba-diṭṭhi-sall'uddharaṇato salla-katto viya buddho* KhpA 21. At Nd1 59 the arrows are enumerated as *rāga-, dosa-, moha-, māna-, diṭṭhi-, soka-*, and *kathaṃkathā-salla*.

831. Cty: *Brahma-bhūto ti, seṭṭha-bhūto.* See also the note on *dhamma-bhūta* in 491. For *brahma* = *seṭṭha* see the note on 182.

832. For *nadatī m.c.* see § 46 (*f*).

833. Cty: *kaṇhābhijātiko ti, nīca-jātiko tamo tama-parāyana-bhāve ṭhito* (cf. D iii 233 A ii 85). *Abhijātika* seems to be formed with a *-ka-* suffix from *abhijāti*, which is the name given to the categories of men by the Ājīvikas (A iii 384 *ff.* DA i 162, cf. SA ii 342), and discussed at length by Basham (pp. 343–46). The lowest category was *kaṇhābhijāti*, which included all those who lived by slaughter and cruelty. For *kaṇha* and *kiṇha* as terms of abuse see the note on 140.
For *pp-* in *ppasīdeyya* see § 42.

835. For *ruccatī m.c.* see § 46 (*f*).

836. For O's suggestion (*f.n.*) of reading *yācantī m.c.* see § 47 (*h*) and the note on 90.

For the scansion of *brahma-car'yaṃ* see § 51.

837. For the scansion of *brahma-cariyaṃ* see § 51. For *-ā-* in *svākkhāta* before *-kkh-* see Geiger (1916, § 7). Since this is the only verse in Thag where the *svarabhakti* vowel in *brahma-cariya* is required for scansion purposes (see the note on 1079), it may be worth considering that long vowels before doubled consonants usually arise from contraction. *Svākkhātaṃ* may then be < *so akkhātaṃ*, where *so* is a mistranslation of *sa- — taṃ* "that holy life has been proclaimed". See the note on *svāgataṃ* in 9.

Cty: *sandiṭṭhikan ti, paccakkhaṃ*, i.e. its reward is gained in this very world. See Vism 215–16.

Cty: *akālikan ti, magganantaraṃ phal'uppattito, na kālantarena pattabba-phalaṃ*. It is immediate, not depending upon a lapse of time. See Vism 216 and Miss Horner's note (MLS i 47). These two words are usually used as epithets of the Buddha's *dhamma*.

Cty: *yatthā ti, yan-nimittā*, i.e. the meaning closely approaches that of Pāli *yatra* "so that", possibly through the development "wherein" > "whereby". Another interpretation is suggested: *yasmiṃ sāsane*.

For the words *Selā ti bhagavā* see the note on 824.

838. As O (p. x4) points out, Sn differs from Thag here, inserting two verses between 837 and 838.

Yaṃ is explained as *yasmā* "since". For *aṭṭhami m.c.* see § 48 (*e*).

O (*f.n.*) suggests reading *āgamhā* for *āgamma*. ThagA (text) reads *āgamma*, but explains it as *agamimha*. Be and Sn 578 read *āgamha*, which should probably be adopted. Since the normal phrase is *saraṇaṃ gam-*, *āgamha* is probably *m.c.* (see § 46 (*f*) and the note on 286).

840. There is resolution of the first syllable in pāda *a* (§ 36).

For *upadhi* see the note on 152.

841. For *tiṭṭhantī m.c.* see § 46 (*f*) and the note on 91.

The cty does not comment on *sattuno*. It is presumably genitive singular, with *pāde* understood. SnA and MA are also silent.

For *nāga* see the note on 289.

842. For the scansion of *sukh'ma* see § 51. Alternatively we could assume resolution of the first syllable of pāda *b*.

A parallel is required to *ajja* in 843, and I assume that *taṃ* = *tadā*. The cty includes *pubbe* in the explanation.

The cty explains *padhāritā* as *dhāritā*. PED suggests reading *patthāritā*, but Woodward (iii 53.1) rejects this suggestion. Although Skt *pra-dhṛ-* is not attested with the meaning "wear", there seems to be no good reason why it should not have acquired it.

There is a break in the sense between this verse and the next. The

cty explains: *tathāpi tam sukham na mayham citta-paritosa-karam ahosi, yathā etarahi viveka-sukhan ti dassento āha " so 'jja bhaddo " ti ādi.*

843. There is a pun upon *bhadda* and Bhaddiya which is repeated in 864 (§ 6 (*c*)). For *uñchā* see the note on 155.

844–56. Twelve of the thirteen *dhutaṅgāni* are given in these verses. The cty explains them briefly, and refers to *Dhutaṅga-kathā-Visuddhimagga* (= Vism 59 *ff*) for a more detailed account. The thirteen practices, optional in that they are not enjoined in the Vinaya, are listed at Vin v 131 193. Because of the difficulty of fitting these technical terms into the metre, in a number of pādas resolution must be assumed. In ThagA the text and the lemmata frequently disagree.

844. ThagA (text) reads *paṃsu-kūlī* but the lemma reads *paṃsu-kūliko*. Cty: *gahapati-cīvaraṃ paṭikkhipitvā paṃsu-kūlikaṅga-samādānena paṃsu-kūliko.*

845. ThagA (text) reads *piṇḍa-pātī* but the lemma reads *-pātiko*. Cty: *saṅgha-bhattaṃ paṭikkhipitvā piṇḍa-pātikaṅga-samādānena piṇḍa-pātiko.*

846. ThagA (text) reads *tecīvarī* but the lemma reads *tecīvariko*. Cty: *atireka-cīvaraṃ paṭikkhipitvā tecīvarikaṅga-samādānena tecīvariko.*

847. For *sapadāna-cārī* see the note on 579. In pāda *a* there is resolution of the first and seventh syllables (§ 36).

848. ThagA (text) reads *ekāsanī* but the lemma reads *ekāsaniko*. For *ekāsana* see the note on 239.

849. ThagA (text) reads *patta-piṇḍī* but the lemma reads *-piṇḍiko*. Cty: *dutiyaka-bhājanaṃ paṭikkhipitvā patta-piṇḍikaṅga-samādānena patta-piṇḍiko.*

850. ThagA (text) reads *-bhattī* but the lemma reads *-bhattiko*. Cty: *atiritta-bhojanaṃ paṭikkhipitvā khalu-pacchā-bhattikaṅga-samādānena khalu-pacchā-bhattiko.*

In pāda *a* there is resolution of the first and seventh syllables (§ 36).

851. Cty: *gāmanta-senāsanaṃ paṭikkhipitvā araññikaṅga-samādānena āraññiko.*

852. Cty: *channa-vāsaṃ paṭikkhipitvā rukkha-mūlikaṅga-samādānena rukkha-mūliko.*

There is resolution of the seventh syllable in pāda *a* (§ 36).

853. ThagA (text and lemma) reads *abbhokāsiko*, explained: *channa-rukkha-mūlāni paṭikkhipitvā abbhokāsikaṅga-samādānena*. ThagA's text shows resolution of the seventh syllable.

854. Cty: *na susānaṃ paṭikkhipitvā sosānikaṅga-samādānena sosāniko.*

855. Cty: *senāsana-loluppaṃ paṭikkhipitvā yathā-santhatikaṅga-samādānena yathā-santhatiko.*

In pāda *a* there is resolution of the fourth and seventh syllables (§ 36).

856. Cty: *sayanaṃ paṭikkhipitvā nesajjikaṅga-samādānena nesajjiko.*

857–61. These verses deal with practices which are incumbent upon all bhikkhus, not optional like the *dhutaṅgāni*. The difficulty of fitting technical terms into the metre has led to some irregular pādas, e.g. in 857 and 858.

857–58. In these verses pāda *a* has seven syllables (§ 38).

860. For *asaṃsaṭṭha* see the note on 581.

861. In pāda *a* there is resolution of the seventh syllable (§ 36). For the scansion of *-vir'yo* see § 51.

862. See the note on 97.

863. We should punctuate *daḷha-m-aṭṭāla-* with ThagA (text and lemma).

864. For the retention of *-r-* in *an-utrāsī* as opposed to its assimilation in *uttasaṃ* in 863 see Geiger (1916, § 53). The cadence of pāda *a* could be ⏑⏑––, but –––– (*pathyā*) is more likely. For *-tr-* making position see § 50 (*c*).

866–91. Aṅgulimāla's verses (with some exceptions) recur at M ii 99–100 104–5.

866. For *(t)ṭhito m.c.* in pāda *a* (with Be and Se) see § 42. For *br-* not making position in *brūsi* see § 50 (*a*).

ThagA (text and lemma) and Be read *kathaṃ* for *kasmā*, but the latter goes better with *tasmā* in 867. Cty: *kathaṃ, kasmā kuto kena ppakārena.*

867. This verse is ascribed to the Buddha by the cty (§ 2).

Pāda *a* is *Jagatī*; pādas *bcd* are *Triṣṭubh*. In pāda *c* a syllable is missing (§ 26 (*d*)), and we should read *t(u)vañ m.c.* (§ 44) with ThagA (text and lemma), Be, and Ke.

868. For *cirassa[ṃ] m.c.* see § 43 (*b*). This is the older form etymologically (< *cirasya*). There is resolution of the fourth syllable in pāda *a* (§ 26 (*d*)).

PED does not list *paccupādi*. It could be the aorist of *paccuppajjati* with *-p-* for *-pp- m.c.*, but the sense would not suit. It is more likely to be a mistake for *paccapādi* (which is read by Be), since ThagA cty glosses: *paccupādi, paṭipajji*, as does MA iii 333 on *paccavādi* which is the reading at M ii 100. For such scribal errors see the note on 16.

869–70. The cty ascribes these verses to the *saṅgīti-kārakā* (§ 3).

869. ThagA (text and lemma), Be, Ke, Se read *icc* for *itv* in pāda *a*, but M ii 100 read *itv*, as does MA iii 333 in the lemma, glossing: *evaṃ vatvā*. Cty: *icc' evā ti, iti eva, evaṃ vatvā anantaram eva*.

There is a redundant eighth syllable in pāda *b* (§ 26 (*d*)).

870. For *ahū m.c.* see § 47 (*a*).

871. The cadence of pāda *a* is irregular (see the note on 444), but it can be regularized by reading *yo* ⟨*ca*⟩ *pubbe pamajjitvā*[*na*] (§§ 44 and 45) as O (*f.n.*) suggests. ThagA (text), Be, and Se read *ca*, and Be, Ke, and Se read *pamajjitvā*. Dh 172 and M ii 104 read as O suggests.

For *ca* = *tu* see the note on 41. Uv. 15.5–6 reads *tu* and G. Dh 122 reads *du*.

For *so* < *sma* in pāda *b* see the note on 225. Uv. 15.5–6 reads *vai*.

For *pp-* in *ppamajjati* see § 42.

872. Cty: *pāpa-kammaṃ kamma-kkhaya-karena lokuttara-kusalena avipākāraha-bhāvassa āharitattā vipāk'uppādane dvāra-pidhānena pithīyati, thakīyati*. MA iii 340 (on M ii 104) explains: *kusalena pithīyati ti, magga-kusalena pithīyati, appaṭisandhikaṃ karīyati*. Miss Horner translates (MLS ii 290) " is closed by what is skilled ", although if *kusala* is taken in the sense of " skilled ", " one who is skilled " might be thought preferable. The difficulty arises only because of the reluctance to accept *kusala* in the sense of " good ", as opposed to " bad ", but cf. *karontaṃ kusalaṃ kammaṃ, rudhantaṃ kamma pāpakaṃ* Thig 238, the antithesis of *pāpakānaṃ dhammānaṃ* in 930 to *kusalānaṃ dhammānaṃ* in 929, and *n'atthi kusalākusalehi kammehi karaṇīyaṃ* Miln 5. If objection is made on doctrinal grounds to the blocking off of bad deeds by good ones, reference must be made to 882 where the situation is made quite clear: " having done many an evil deed of that sort which would lead to a bad transition, being touched by the ripening of my (subsequent good) action I now enjoy . . . ". See the note on 882. For the verb *pithīyati* cf. *navena sukha-dukkhena porāṇaṃ apithīyati* J ii 157.

873. For *yuñjatī m.c.* see § 46 (*f*).

874. Pādas *acd* are *Triṣṭubh*; pāda *b* is *Jagatī*.

ThagA (text, lemma, and explanation), Be, and Se read *pi . . . pi . . . pi*, which should be adopted. For the alternation *pi/hi* see the note on 975. Be reads *manuje* for *manusse*; this is preferable metrically.

Cty: *santo ti, ye sappurisā*.

Cty: *ādapayanti, ādapenti samādapenti gaṇhāpenti*.

Cty: *dhammaṃ, kusala-dhammam eva uttari-manussa-dhammam eva nibbattita-lokuttara-dhammam eva*, but there seems to be no good reason for giving different meanings to *dhamma* in pādas *a* and *d*.

875. Pāda *a* has nine syllables (§ 37), as has M ii 105, probably because

hi has been introduced from 874. We should probably read *disā [hi]* (§ 45).

For the cadence of pāda *d* see § 35 (*c*). For *vidhīya[ṃ]tu m.c.* see § 43 (*a*).

876. There is resolution of the first syllable in pāda *a*. I was wrong to suggest reading *maṃ* for *mamaṃ* (App. I, p. 220).

Cty: *tasa-thāvare ti, sabb' eva satte*, i.e. moving and unmoving creatures. Woodward (iii 61.4) quotes the explanation found at KhpA 245 etc.: *kiñci pi sattaṃ taṇhā-tasādi-yogato, tasaṃ vā tad-abhāvato pahīna-sabba-kilesa-vipphanditattā thāvaraṃ vā na bādhemi*. See Miss Horner's note (MLS ii 290.4) in which she quotes MA iii 341: *tasā ti sa-taṇhā, thāvarā: nittaṇhā*.

The variety of readings for *kañcinaṃ* makes it difficult to be sure of the precise meaning intended. *Kañcinaṃ* is presumably masculine "anyone"; *kiñcinaṃ* (*v.l.* in O (*f.n.*)) and *kiñcanaṃ* (Be) are presumably neuter "anything, at all". Cty: *aññaṃ vā pana kiñci nan ti, na kevalaṃ maṃ yeva aññañ cāpi kiñci sattaṃ na hiṃseyya*, where *kiñci* presumably goes with *sattaṃ* (cf. the note on 714 727). M ii 105 reads *kañci naṃ*, and MA iii 341 explains: *na kevalaṃ maṃ aññam pi pana kiñci puggalaṃ mā hiṃsatu*. Woodward prints *kiñci naṃ* in both text and lemma, and states (iii 60.4) "cty: *naṃ nipāta-mattaṃ*". While *naṃ* is doubtless a particle, it should be noted that this explanation occurs not in the cty on 876 but in that on 879, where *naṃ* occurs twice, and it is not clear to which *naṃ* the cty is referring. The combination of *ci* and *naṃ* is rare, PED quoting (*s.v. na*[1]) only one, doubtful, example, and we should probably read either **kañcanaṃ* (masculine) or *kiñcanaṃ* (neuter) here, and probably **kañcanaṃ* in 879.

Although pādas *cd* occurred in 672, the sense demands and the cty explains that *pappuyya* is an optative here, but an absolutive there.

877. See the note on 19.

878. With *adaṇḍena asatthena* cf. 914.

879. For *sacca-nāma* see the note on 533.

Cty: *na naṃ hiṃsāmi kiñci nan* (Woodward prints thus in text and lemma) *ti, kiñci pi sattaṃ na hiṃsāmi, na bādhemi. nan ti nipāta-mattaṃ*. The cty is presumably referring to the *naṃ* which does not occur in 876. For the emphatic-expletive particle *naṃ* see PED (*s.v. na*[1]) and the note on 1204. See also BHSD, *s.v. naṃ*. In the form *ṇaṃ* it is common in Pkt, and *naṃ* occurs once in the Aśokan inscriptions (see the note on 1196).

880–81. In these verses pāda *b* has nine syllables. It would be possible to assume resolution of the second syllable, but since this is so rare in Thag (§ 36) it would probably be better to recognize that the pāda is hyper-metrical because of the personal name (cf. 295b).

880. For *āgamaṃ m.c.* see § 46 (*f*) and the note on **286**.

881. For *bhava-netti* see the note on **135**.

In pāda *a* there are nine syllables. We can assume resolution of the second syllable (§ 36), or recognize that the pāda is hyper-metrical.

For *saraṇāgamanaṃ m.c.* see § 46 (*f*) and the note on **286**.

882. For *anaṇo bhuñjāmi bhojanaṃ* see the note on **789**.

There is resolution of the first syllable in pāda *d* (§ 36).

Cty: *phuṭṭho kamma-vipākenā ti, pubbe katassa pāpa-kammassa vipākena phuṭṭho sabbaso pahīna-kammo vipāka-mattaṃ paccanubhonto ti. atha vā phuṭṭho kamma-vipākenā ti, upanissaya-bhūtassa kusala-kammassa phala-bhūtena lokuttara-maggena lokuttara-kammass' eva vā phalena vimutti-sukhena phuṭṭho; sabba-kilesānaṃ khīṇattā.* MA iii 343 (on M ii 105) explains: *phuṭṭho kamma-vipākenā ti, magga-cetanāya phuṭṭho.* See Miss Horner's note (MLS ii 291.4).

883. For *dhanaṃ seṭṭhaṃ* see Brough's note on G. Dh 117 (G. Dh, pp. xxii 212). For *ca* = *tu* in pāda *c* see the note on **41**. Uv. 4.10 has *tu* and G. Dh has *du*.

884. There is resolution of the fourth syllable in pāda *a* (§ 36).

885–86. For *svāgataṃ* see the note on **9**. These verses show a normalized opening to pāda *b*, *n' etaṃ* replacing *na-y-idaṃ*. The version of these verses at M ii 105 ends with **886**.

888. Cty: *aho satthānukampito ti, satthārā anukampito aho.* The absence of subject or verb with *anukampito* (although both can be understood) gives the possibility that *aho* is not a particle, but either the past tense of *bhū-* (< *abhavam*), or is the equivalent of *ahaṃ* (cf. BHS and Niya Pkt *ahu*, G. Dh *ahu* and *aho*, AMg *ahe* (Utt. 2.7)).

889. Cty: *udicco ubhato ti, mātito ca pitito ca ubhato udito saṃsuddha-gahaṇiko.* The parallel with D i 113 A i 163 *ubhato sujāto mātito ca pitito ca saṃsuddha-gahaṇiko* is so close that there can be no doubt that the cty is equating *udicca* and *sujāta*. Mrs Rhys Davids translates " of pure and high descent, this side and that ". *Udicca* does not seem to occur elsewhere in the canon, but it occurs several times in non-canonical texts, e.g. in *udicca-brāhmaṇa* ThagA i 187, *udicca-brāhmaṇa-kula* ThagA ii 250, J i 324 343 373 iii 232, *udicca-brāhmaṇa-mahāsāla* J i 140, *udicca-brāhmaṇa-mahāsāla-kula* J v 193, and in the phrase *abhijātaṃ udiccaṃ jātivantaṃ* describing a brahman at Miln 236. Translators normally take the word to mean " North country ", " North-western country ", " Udicca country ", although Miss Horner translates (MQ ii 39) " born in the *udicca* (brahman family) ". In Skt *udicya* means " living in the north country " (MW).

At Miln 361 occurs *padumaṃ abhivuddha-parisuddha-udicca-jāti-ppabhavaṃ*, which Rhys Davids translates (SBE XXXVI, p. 271)

"a lotus flower of glorious, pure, and high descent and origin" and Miss Horner translates (MQ ii 224) "rising to birth from its roots", with a note "*udicca* = 'rising, coming out, increasing'". The context with *parisuddha* and *jāti* makes it difficult to separate this usage from that of the cty on 889. If the origin of the word is < *udīcya*, then we have to assume a change of meaning from "northern" to "noble, high-born" which would be applicable to both a man and a lotus. If, however, the cty is correct in connecting *udicca* with *udita*, then it could be an absolutive used as an adjective, cf. *adhicca* (see CPD, *s.v.*).

890. For *vīta-taṇho anādāno* cf. 491 and Miln 342.
Be reads *vadhitvāna* for *vamitvāna* here, but not in 116 or 576.

893. There is resolution of the seventh syllable in pāda *d* (§ 36). ThagA (text and lemma) and Se read *ajjhagā*, and Be reads *ajjhagaṃ*. These readings are probably later normalization.
For *Mārassa visaye* see the note on 253.
Edgerton points out (BHSD, *s.v. śamya*) that PED seems to be incorrect in taking *samma-tāḷa* as a single instrument.

896. For *adutiyo* see the note on 54.
ThagA (text and lemma) reads *piṇḍa-pātam atikkanto* for *piṇḍa-pāta-paṭikkanto*. Cty: *piṇḍa-pātam atikkanto ti, piṇḍa-pāta-ggahaṇaṃ atikkanto, piṇḍa-pāta-ggahaṇato nivatto ti attho*. In 1059, however, ThagA (text) reads as O.

897. For *aggahī*, *rajayī*, and *dhārayī m.c.* see § 46 (*f*). ThagA (text) and Be also read *vicinī* and *dhovī*.
For the wearing of *paṃsu-kūlāni* (= the first *dhutaṅga*) see 844.

899. The cty explains *ca* as *pana*. See the note on 41.
For the scansion of *-vīriyo* see § 51. For *avighātavā* see the note on 902.
In view of the parallelism with 898, *yo* might be expected in this verse, as the antecedent of *tassa* in 900.

900. For the *bodhi-pakkhikā dhammā* see PED, *s.v. bodhi*[1] and BHSD, *s.vv. bodhi-pakṣya* and *-pākṣika*, and cf. the note on 165.

901–3. These verses recur at A iv 235.

901. Cty: *mano-mayenā ti, mano-mayena viya, manasā nimmita-sadisena; pariṇāmitenā ti attho.* AA iv 122 (on A iv 233, which is quoted by the cty) explains: *manena nibbattita-kāyo pi mano-mayo pi vuccati; manena nimmita-kāyo pi. idha manena kata-kāyaṃ sandhāy' evaṃ āha.*

902. For *ahu* see § 48 (*e*).
Cty: *uttari desayī ti, "nippapañcārāmass' āyaṃ dhammo nippapañca-ratino, nâyaṃ dhammo papañcārāmassa papañca-ratino" ti* (= A iv 229) *imaṃ aṭṭhamaṃ mahāpurisa-vitakkaṃ pūrento upari desayi.* The eight

mahāpurisa-vitakkā are given at D iii 287: *appicchassa ayaṃ dhammo, santuṭṭhassa . . . , pavivittassa . . . , āraddha-viriyassa . . . , upaṭṭhita-satissa . . . , samāhitassa . . . , paññāvato . . . , nippapañcassa ayaṃ dhammo.* The cty is clearly equating the first seven of these with the seven attributes mentioned in 899. Five have a direct equivalent, and the cty on 899 glosses: *cittassa vighāta-karaṃ vikkhepaṃ pahāya avighātavā, avikkhitto, samāhito,* which gives a sixth equivalent. The seventh, however, is glossed: *vitto ti, sumano tuṭṭha-citto,* which seems rather to be a synonym for *santuṭṭha,* leaving *paññāvat* without an equivalent.

For *nippapañca* see the note on 519.

904. For *nesajjika* see the note on 856.

905. ThagA (text and lemma) reads *assāsa-passāso,* but the cty explains: *assāsa-passāso nāhu nāhesun ti attho,* implying that the subject of the verb was understood to be plural. Be reads *assāsa-passāsā.* Since. *āśvāsa-praśvāsa* is either dual or plural in BHS (see BHSD, *s.v.*), *assāsa-passāso* is probably dual, with -*o* < -*au* (see also the note on 245). In the explanation the plural is used.

Cty: *santim ārabbhā ti, nibbānaṃ ārammaṇaṃ katvā.*

For *nāhu* see § 48 (*e*).

908. For *jālinī* see the note on 162.

909. This verse recurs at 1181, but as Mrs Rhys Davids points out (Breth., pp. 329.2 and 389.7) the cty gives a different explanation there.

Pāda *a* is *Vaitālīya*; pādas *bcd* are *Aupacchandasaka.*

ThagA (text and lemma), Be, and Se read *muhuttena* for *muhutte.* This would give a redundant syllable. Cty: *muhuttenā ti, muhutta-mattena,* which supports the instrumental. In 1181, however, only Be reads *muhuttena,* and the cty explains: *muhutte ti, khaṇa-matte kāle.*

ThagA (text and lemma), Be, and Se read *sa-Brahma-kappo* as one word. Cty: *sa-brahma-kappo, sa-brahma-loko.* In 1181, however, ThagA (text and lemma) reads *sa brahma-kappo* as two words. Cty: *sa brahma-kappo, mahā-brahma-sadiso.*

Cty: *upagata-kāle devatā passati, na tassa devatānaṃ dassane parihānī ti.* The cty on 1181 explains: *tad-anurūpe kāle dibbena cakkhunā devatā passati.* In neither place does the cty give any hint that *devatā* is vocative, which Mrs Rhys Davids states is necessary " elsewise the verse does not parse correctly ".

The cty does not comment on *cutūpapāte,* but the cty on 917 explains: *cutūpapātaṃ, sattānaṃ cutiñ ca upapattiñ ca,* showing that PED is wrong to state (*s.v. cuta*) that the word is a compound of *cuta* and *upapāta.*

For *br-* not making position in *brahma-* see § 50 (*a*).

O's reading *sahassadā* is probably a misprint for *-dhā,* which is read by the other editions (cf. 1181).

910. Cty: *Anna-bhāro ti, evan-nāmo purim'atta-bhāve*, so the word should be taken as a proper name.

Cty: *Upariṭṭhan ti, evan-nāmakaṃ pacceka-buddhaṃ*, so the word should similarly be taken as a proper name. PED is wrong in seeing an adjective here, but the cty gives no support to Miss Horner's attempt (MLS iii 111.8) to see in *yasassinaṃ* the name of another *pacceka-buddha* here.

911. For pādas *cd* see the note on 893. There is no obvious reason for the change from *sameto* there to *upeto* here.

914. With *adaṇḍena asatthena* cf. 878.

Neither PED nor CPD list *anusāseti* or *anusāsayiṃ*. Sn 1002 reads *anusāsati*, which gives the impression that *anusāsayiṃ* is invented *m.c.* to give an aorist form which scans ⏑–⏑×.

915. ThagA (text and lemma), Be, and Se read *ito . . . tato* for *ito . . . ito*. Cty: *ito manussa-lokato cavitvā deva-loke dibbena ādhipaccena satta, tato deva-lokato cavitvā manussa-loke cakka-vatti-bhāvena satta*.

Cty: *abhijānissan ti, aññāsiṃ*. For -*ss*- for -*s*- see § 40 and the note on 78.

916. Cty: *pañcaṅgike samādhimhī ti, abhiññā-pādaka-catuttha-jjhāna-samādhimhi. so hi pīti-pharaṇatā sukha-pharaṇatā ceto-pharaṇatā āloka-pharaṇatā paccavekkhanā-nimittan ti imehi pañcahi aṅgehi samannāgatattā pañcaṅgiko samādhī ti vuccati*. In 917 *jhāne pañcaṅgike* is used as a synonym without any further comment. Woodward notes (iii 73.1) that at Kvu 570 the fivefold *jhāna* is differently explained.

Cty: *paṭipassaddhi-laddh' amhī ti, kilesānaṃ paṭipassaddhiyā laddhe*. In the text, however, ThagA reads *-laddho 'mhi*. The form of the compound is not clear. It could be an inverted compound; common in Pkt but rare in Pāli; or *laddha* could be a past participle used actively; or it could be a development < **laddhā* < *labdhṛ* "obtainer" (cf. *sallakatta* < *śalya-kartṛ*); or *laddha* could be a past participle used as an action noun (see the note on 36) = "obtaining", the compound being a *tatpuruṣa* used as a *bahuvrīhi* "I have acquisition of complete repose", cf. *attha-ladhu* G. Dh 255.

917. For *cutūpapāta* see the note on 909.

Cty: *ittha-bhāvaṃ, manussa-bhāvaṃ, aññathā-bhāvaṃ, tato aññathā tiracchānādi-bhāvañ-ca upapattito puretaraṃ eva*. *Itthaṃbhāvānyathībhāva* occurs in BHS (Uv. 3.12).

919. The cty does not mention the locality of *Veḷuva-gāma*. Mrs Rhys Davids' cty stated that it was Hatthi-gāma near Vesālī (Breth., p. 331.1). DPPN (*s.v. Beluva*) suggests that *Veḷuva* is a *v.l.* for *Beluva*.

Cty: *nibbāyissan ti, nibbāyissāmi anupādi-sesāya nibbāna-dhātuyā parinibbāyissāmī ti attho*. See the notes on 5 and 1274.

920–48. The cty states that this Pārāpariya is the same as the author of 726–46 (§ 10), but the earlier verses were uttered while the Buddha was alive, and these after his death (cf. 921). For the form of the name see the note on 116. No MS or edition seems to have *Pārāsariya* as a *v.l.* here.

For such pessimistic views of the future see 949–80 and the Anāgatavaṃsa (Minayeff, pp. 34–36), and cf. A iii 105–10 176–79.

920. The cty states: *ayaṃ gāthā saṅgīti-kārehi ṭhapitā* (§ 3).

921. For the scansion of *iriyaṃ* see § 51. Cty: *iriyan ti, caritaṃ.* PED does not quote *iriya* as a neuter noun.

922. With *kiri-kopīna-chādana* cf. *hiri-kopīna-paṭicchādana* M i 10, *para-kopīna-chādana* Mvu i 134 (see Jones' note (i 105.7)), and *hiri-kopīna* Vism 31.

For the scansion of *hiri-* see § 51.

For *itarītare* see the note on 111. The cty takes it as a locative here (*yathā-laddhe paccaye santosaṃ āpannā*) but one would expect an instrumental with *santuṭṭhā*. Edgerton quotes (BHSD, *s.v. itaretara*) a plural form *itaretarair* (*abhiratā(ḥ)*), and I suggest that the form here is an instrumental plural with *-e* < *-ais* (see Geiger (1916, § 79.6), and cf. the note on 102).

925. Cty: *tap-parāyanā ti, viveka-parāyanā viveka-poṇā. evaṃ catūhi gāthāhi catu-paccaya-santosaṃ bhāvanābhiratiñ ca dassento tesaṃ ariya-vaṃsa-ppaṭipadā dassitā.*

The opening ⏑–⏑⏑ to pāda *a* suggests that the cadence is ⏑––– (*pathyā*), in which case *-br-* in *anubrūhantā* does not make position (§ 50 (*a*)).

926. Although ThagA (text) reads *nīca-niviṭṭhā* with O, the cty explains: *nīcā ti, mayaṃ paṃsu-kūlikā piṇḍa-pātikā ti att'ukkaṃsana-para-vambhanāni akatvā, nīca-vuttino nivāta-vuttino ti attho. niviṭṭhā ti, sāsane niviṭṭha-saddhā.* This explanation seems to be based upon a text which reads *nīcā niviṭṭhā*, as do Be and Se. We should probably read *nīcā-niviṭṭhā m.c.* to avoid the opening –⏑⏑– (see § 47 (*h*) and the note on 61), and Be, Se, and ThagA's explanation are probably based upon a faulty word-division of this reading.

Cty: *abyāsekā ti, sati-vippavāsābhāvato kilesa-byāseka-rahitā: anta-rantarā taṇhā-diṭṭhi-mānādīhi avokiṇṇā ti attho.*

Be and Se separate *attha-cintā* and *vasānugā*, but ThagA (text and lemma) takes it as one word and explains: *hita-cintā-vasānugā hita-cintā-vasikā, attano paresañ ca hita-cintanam eva anupavattanakā.*

Cty: *amukharā ti, na mukharā, na mukhena kharā, vacī-pāgabbhiya-rahitā ti vā attho.* The cty on 955 explains: *mukharā ti, mukha-kharā khara-vādino.*

927. Cty: *tato ti, tasmā, nīca-vuttādi-hetu.*

For the scansion of *iriyā-* see § 51.

Cty: *gatan ti, abhikkanta-paṭikkanta-parivattanâdi-gamanaṃ. gatan ti vā kāya-vācā-pavatti. bhuttan ti, catu-paccaya-paribhogo. nisevitan ti, gocara-nisevanaṃ.* For past participles used as action nouns see the note on 36.

For *pāsādika* see the note on 427.

929. For the contrast between *kusala* here and *pāpaka* in 930 see the note on 872.

For the root *luj-* see Lüders (§ 76). Cty: *vinassati ti attho.*

Cty: *sabbâkāra-varūpetan ti, ādi-kalyāṇatâdīhi sabbehi ākāra-varehi pakāra-visesehi upetaṃ, yuttaṃ.* The cty on 1046 is silent. The cty on 1158 glosses: *anekâkāra-sampanne ti, anekehi sīla-saṃvarâdi-ppakārehi paripuṇṇe,* and the cty on 1251 explains: *anekâkāra-sampannan ti, anekehi ākārehi sampannaṃ; anekâkārehi guṇehi samannāgatan ti attho.* SA i 284 (on S i 195 = 1251) glosses in exactly the same way.

930–32. As Mrs Rhys Davids points out (Breth., p. 332.2), these verses are difficult to translate.

930. The cty explains that *so ayaṃ vattati* is to be understood with the first line of the verse.

The other editions separate *upaṭṭhitā* and *vivekāya.* Cty: *ye pana eva-rūpe kāle kāya-citta-upadhi-vivek'atthāya upaṭṭhitā āraddha-viriyā te ca sesa-paṭipatti-saddhammakā honti.*

For *ca* = *tu* see the note on 41.

931. For the idea of devils sporting with the insane see 1129 and cf. S i 208–9.

932. Cty: *kilesa-vatthūsū ti, paṭhamaṃ-uppanna-kilesā pacchā-uppajjanakānaṃ kāraṇa-bhāvato kilesā va kilesa-vatthūni; tesu kilesa-vatthūsu samūhitesu.* For *aṭṭha kilesa-vatthūni* see Vbh 385. For *dasa kilesa-vatthūni* see Vbh 341 Dhs 257 Vism 683 and cf. the note on 1010.

ThagA (text and lemma), Be, and Se read *sa-saṅgāme.* Cty: *hiraññasuvaṇṇa-maṇi-muttâdikaṃ dhanaṃ vippakiritvā, "yaṃ yaṃ hiraññasuvaṇṇâdi yassa yassa hattha-gataṃ, taṃ taṃ tassa tass' eva hotū" ti, evaṃ kāma-ghosanā sa-saṅgāma-ghosanā nāma. tatth' ayaṃ attho:— "kilesa-vatthūsu yo yo kileso yaṃ yaṃ sattaṃ gaṇhāti abhibhavati, so so tassa tassa hotū" ti kilesa-senā-patinā Mārena sa-saṅgāme ghosite viya.*

934. For the scansion of *bhar'yañ* see § 51.

Ke reads *putta-bhariyañ* which is better syntactically with *ca* following it, although *ca* is frequently misplaced (see the note on 648).

For *-bhikkha- m.c.* see § 48 (*e*). For *-hetū m.c.* see § 46 (*f*).

For *kaṭacchu-bhikkhā* see Vin i 55 and Miss Horner's note (BD iv 72.2), and cf. *kaṭacchu-matta* Miln 9.

935. In pāda *a* there is resolution of the first syllable, and in pāda *c* of the sixth syllable (§ 36). For the scansion of *gar*·*hitā* see § 51.

ThagA (text) and Se read *pabuddhā* for *paṭibuddhā*. This is probably normalization, to avoid the (apparently) nine-syllable pāda.

Cty: *udarāvadehakaṃ bhutvā ti, udara-pūraṃ bhuñjitvā.* The cty points out that this is in violation of the command *ūnûdaro mitâhāro paribbaje* in 982.

Cty: *sayant' uttāna-seyyakā* means forgetting such instructions as *dakkhiṇena passena pāde pādaṃ accâdhāya sato sampajāno sīha-seyyaṃ okkamati* (D ii 134).

For *vadanti* ThagA (text) reads *vaḍḍhenti* and Be and Ke *vattenti*. The cty is silent.

Cty: *yā kathā satthu garahitā ti, rāja-kathâdi-tiracchāna-kathaṃ sandhāya vadati.*

937. The other editions read *tela-cuṇṇaṃ* which is better syntactically with *ca* following. See the note on 648.

For *bahuttaraṃ m.c.* see § 40.

Cty: *udakâsana-bhojanan ti, udakañ ca āsanañ ca bhojanañ ca.* It is not explained how they could give *āsana*. Perhaps *asana* " food " is intended?

Cty: *ākaṅkhantā bahuttaran ti, bahuṃ piṇḍa-pātâdiṃ uttar'uttaraṃ ākaṅkhantā, " amhehi mattikâdīsu dinnesu manussā daḷha-bhattikā hutvā, bahuṃ uttar'uttaraṃ catu-paccaya-jātaṃ dassanti " ti adhippāyena gihīnaṃ upanāmenti ti attho.*

938. Cty: *piṇḍa-pāte ca sampanne ti, byañjanâdi-sampayutte odana-visese. ambe āmalakāni cā ti, ca-saddena mātuluṅga-tāla-nāḷikerâdi-phalāni avuttāni saṅgaṇhāti.* For this lexicographical use of *ca* see the note on 647. There seems, however, no reason for taking *ca* as anything other than " and " here.

939. The usual Pāli form of the abstract noun from *issara* is *issariya*, which would have scanned here if the *svarabhakti* vowel were disregarded. O (*f.n.*) suggests reading *issere*, and in App. I, p. 229 I followed this suggestion. At Ap 50, however, occurs *kārayissati issaraṃ*, glossed as *issara-bhāvaṃ* at ApA 301, and I now think that *issara* could be the equivalent of Skt *aiśvara* " power " (MW), although PED does not list it with this meaning. *Issera* is not quoted in PED, although it occurs at Ap 329 (with *v.l. issara*), and is given by JA v 347 as a *v.l.* for *issara* at J v 346.

For the prohibition against practising medicine, see D i 12. For a similar prohibition among the Jains see Utt. 15.8.

940. ThagA (text and lemma), Be, and Se read *apāḷukā* for *avāḷukā*, although CPD prefers the reading *apāṭubha*. Cty: *vāmakā, asaṃyata-vuttī ti attho.*

941. Cty: *jīvikatthā ti, jīvika-ppayojanā, ājīva-hetukā. upāyenā ti, parikathâdinā upāyena paccay'uppādana-nayena.*

For the scansion of *pariyāye* see § 51.

943. For the scansion of *ah'rikā* see § 51. Alternatively we could assume resolution of the first syllable of pāda *d*.

945. O's text should presumably be punctuated *n' idāni* instead of *ni dāni*. ThagA (text and lemma), Be, and Se read *na dāni*, and this reading is perhaps preferable, although *idāni* does occur occasionally in Pāli (e.g. in **1122**) but not in Dh 235 237 as PED implies.

946. For *munī m.c.* see § 46 (*f*).

For the irregular cadence ---˘ of pāda *a* see the note on **444**. It can be regularized by reading *kaṇṭaka-[ṭ]ṭhānamhi* (§ 41).

947. Cty: *kiñcāpi pacchimo kālo ti, yadipāyaṃ atila-satthuko carimo kālo tathāpi yathā-dhammaṃ eva paṭipajjanto vipassanaṃ ussukkāpento.* The phrase recurs in **977**, where the cty asks: *katamo pacchima-kālo,* and answers: *tatiya-saṅgītito paṭṭhāya pacchima-kālo ti keci; taṃ eke nānujānanti.* Other suggestions made are: *suta-yugato paṭṭhāya,* and *sīla-yugato paṭṭhāya.* In **452** occurred the phrase *carimā ratti,* which was used of an individual's last hour (*maraṇa-kāla*), cf. *pacchima-kāle maraṇa-mañce nipannā* DA ii 548, and the same interpretation is possible for *pacchime kāle* in Thīg 517 (ThīgA 295: *pacchime khandha-parinibbāna-kāle*). I follow this interpretation here. At Mvu iii 445 occurs *paścime kāle,* referring to a time already past. Jones translates " at the last ".

For the conjunction *kiñcāpi* " although " see Geiger (1916, § 111 *f.n.*).

948. Cty: *ayaṃ ca osāna-gāthā saṅgīti-kārehi therassa parinibbānaṃ pakāsetuṃ vuttā ti veditabbā* (§ 3).

949–80. For such pessimistic prophecies see the note on **920–48**.

949. Cty: *taṃ atthaṃ dassentā saṅgīti-kārā gāthaṃ ādito ṭhapesuṃ* (§ 3).
For *pāsādika* see the note on **432**.

950. *Bhavissare* is third person plural middle of the future tense, and the cty understands *bhikkhū* as the subject. Mrs Rhys Davids' translation " you . . . your " is presumably poetic licence.

The cty mentions *kim-akappā* as a *v.l.*, and explains: *akappā ti ca vesa-gahaṇādi-cāritta-vārittavanto ti attho.*

952. Cty: *nānā-vādā ti, aññamaññaṃ viruddha-vādā viruddha-diṭṭhikā: kalaha-kārakā vā ti attho.*

For the irregular cadence of pāda *c* see the note on **444**. The pāda can be regularized by reading *nānā-vādā* (§ 49 (*i*)).

953. PED is somewhat incorrect in translating (*s.v. mānin*) " proud of ". *Mānin* means rather " thinking (oneself) to be . . . ". Here I take *aññāta* as standing for *aññātar-* " one who understands ", and I suggest that the same formation is to be seen in *Aññāta-Koṇḍañña* " Koṇḍañña the knower ". For the form cf. *Nāta-putta* < *Jñātṛ-putra.* CPD and

PED (*s.v. aññāta*) take *aññāta* to be the past participle passive, cf. *anaññāte aññāta-mānī* A iii 175 "priding oneself on having understood in the case of something which is not understood". Cf. AA iii 292: *aviññātasmiṃ yeva viññātaṃ idaṃ mayā ti evaṃ-mānī*. Other examples of *mānin*, however, show that this is probably a misinterpretation, e.g. *asamaṇā samaṇamānino* Thig 305 "thinking themselves to be ascetics when they are not ascetics", *bālo ca paṇḍita-mānī* Dh 63 "thinking himself to be wise when he is a fool" (cf. *bālaḥ paṇḍita-mānī tu* Divy. 490). From this we should expect *anaññāte aññāta-mānī* to mean "thinking oneself to be a knower when one is not a knower", i.e. *anaññāte* is an Eastern form (Magadhism) for *anaññāto*.

Cty: *aññamaññam agāravā ti, aññamaññasmiṃ appatissavā : saṅghe sabrahma-cārīsu vā garu-gārava-virahitā*, cf. 976 and *aññamaññaṃ sagāravā* in 978.

954. The sense of the verse requires the causative *kilesissanti*, which is read by ThagA (text and lemma) and Se. Cty: *kiliṭṭhaṃ kilesa-dūsitaṃ karissanti*. PED (*s.v. kilissati*) does not recognize the existence of the causative form, and incorrectly states that O's reading = *kilissanti*.

For the scansion of *kilisissanti* see § 51.

955. O (*f.n.*) suggests reading *voharantā* to parallel *voharantā* in 956, and this is read by the other editions.

No edition supports O's suggestion of reading *'visāradā* = *avisāradā*. Cty: *visāradā ti, nibbhayā, pagabbhā*. *Visārada* elsewhere, however, is used in a good sense, e.g. *iddhiyā visārado* 432 (see the note thereon), *kiṃ nu sīho va nadasi parisāyaṃ visārado ? nadanti ve mahāvīrā parisāsu visāradā* S i 110, and SA i 266 (on S i 181): *visārado ti, vigata-sārajjo*. The sense here, however, demands something like "incompetent" to oppose *yathatthato* in 956, and I accept O's suggestion. The same loss of *a-* can be seen in *rājāno hatthi-sippādisu akusalā, yuddhesu 'visāradā bhavissanti* JA i 342: "they will be incompetent in battles".

For *mukharā* see the note on 926.

Cty: *balavanto ti, pakkha-balena balavanto*.

956. For the scansion of *hiri-* see § 51.

957. For *sādiyati* see the note on 284. For the prohibition from accepting silver, etc., see M i 180.

958. For *unnaḷa* see the note on 634.

959. Cty: *lapā ti, lapanakā kuhana-vuttikā pasanna-mānasehi manussehi : "yena, bhante, ayyassa attho" ti paccaya-dāyakānaṃ vadāpanakā, payutta-vācā-vasena nippesikatā-vasena ca paccay'atthaṃ lapakā ti vā attho. siṅgī ti, "tattha katamaṃ siṅgaṃ ? yaṃ siṅgaṃ siṅgā-ratā, caturatā cāturiyaṃ, parikkhattatā pārikkhattiyan" ti* (Vbh 351 cf. VbhA 476) *evaṃ vuttehi siṅga-sadisehi pākaṭa-kilesehi samannāgatā :*

siṅgāra-caritā ti attho. Ñāṇamoli suggests (1956, p. 108.22) the translation " foppery " for *siṅga.*

For the scansion of *ariyā* see § 51.

961. All the editions read *samucchitā* (glossed: *gedhaṃ āpannā*). If the presumed derivation < *sam* + *mūrch-* is correct, it is difficult to explain the change *-mm-* > *-m-*, unless it is *m.c.* PED suggests reading *pamucchita* (for the alternation *p/s* see the note on 49), which would avoid this difficulty and also enable us to lengthen a preceding short vowel by reading *(p)pamucchito* in 1219 (see the note thereon).

For the scansion of *araha-* see § 51.

962. ThagA (text). Be. and Se read *-patthāni* in place of *-pattāni.* Woodward (iii 83.6) suggests *-pantāni.* PED quoting this passage (*s.v. kicchati*) states " with accusative of object ", but one would expect *kicchati* to be intransitive. A locative of place or attendant circumstances would seem easier to explain, and ThagA (lemma) does in fact read *-patthesu.*

For the scansion of *-viriyā* see § 51.

963. Be reads *va* for *ca* in pāda *c*, and the cty explains *te te eva*, which supports this reading.

965. Cty: *milakkhu-rajanaṃ rattan ti, kāḷa-kacchaka-rajanena rattaṃ; samāsa-padaṃ h' etaṃ gāthā-sukh'atthaṃ sānunāsika-niddeso.* Mrs Rhys Davids ignores the cty's reference to *kāḷa*, and translates " red of foreign dye ", following the cty in separating pādas *a* and *b*. This, however, is straining the syntax; one would expect *rattaṃ* to agree with *dhajaṃ*, cf. *surattaṃ araha-ddhajaṃ* in 968. Kern long ago pointed out (1916a, p. 165) that *milakkhu* could be equated with Skt (lex.) *mleccha* " vermilion " (MW), but possibly the meaning " copper " (also lex. (MW)) is more suitable. The first line of the verse then refers to the Buddhists' own robe " dyed a copper-colour ", and the second to a sect who wore white robes, e.g. the Śvetâmbara Jains. With *avadātaka* cf. *odātaka* in 973. The cty is correct in its explanation of *-ṃ*, in that we have here a split compound (see the note on 42) *m.c.*, to give the cadence ⏑--× (*pathyā*) in pāda *a*. For the designation of red as *milakkhu-rajana* cf. Greek φοινίκεος and Latin *phoeniceus* " purple ".

Cty: *sāsane pabbajitānaṃ hi kāsāvo dhajo nāma*, cf. *kāsāvaṃ addakkhi dhajaṃ isīnaṃ* J v 49, although elsewhere we find *dhammo hi isinaṃ dhajo* (S ii 280 A ii 51 J v 509).

For the scansion of *garahantā* see § 51.

967–68. Mrs Rhys Davids refers to Jātaka No. 514 (= J v 36–57), but in fact the reference is probably to Jātaka No. 221 (= J ii 196–99), cf. *imaṃ araha-ddhajaṃ mayā garuṃ kātuṃ vaṭṭati* JA ii 198.

967. Cty: *ruppato ti, sarīra-vikāraṃ āpajjato.* Woodward quotes (iii 87.6) SA i 289 (on S i 198): *ruppato ti ghaṭṭiyamānassa.* SnA 513 (on

Sn 767) glosses: *ruppati ti, pīḷiyati*; SnA 603 (on Sn 1121): *ruppanti ti, bādhiyanti*; JA ii 437 and iii 169: *ruppato ti, ghaṭṭiyamānassa pīḷiyamānassa*; SA ii 290 (on S iii 86): *ruppati ti, kuppati ghaṭṭiyati pīḷiyati bhijjati ti attho*; Nd1 5 (on Sn 767) and Nd2 228 (on Sn 1121): *kuppati ghaṭṭiyati pīḷiyati byādhito domanassito.*

In pāda *c* the negative of *paṭisaṅkhā* seems necessary to the sense " this *lack of* consideration was unthinkable ", and we should perhaps read *'paṭisaṅkhā*. We might have expected *'ppaṭisaṅkhā*, but when the prodelision had been forgotten, the spelling might have been normalized. Prodelision at the beginning of a pāda is not common, but Edgerton quotes (BHSG, § 4.8) *'śīti* for *aśīti* at the beginning of an *Āryā* line. Cf. *'py* in a *Triṣṭubh* pāda in Uv. 10.2, *'drākṣīd* in a *Triṣṭubh* pāda in Uv. 21.18, and *'dharmaṃ* also in a *Triṣṭubh* pāda in Uv. 28.39.

968. For *bhaṇī m.c.* see § 46 (*f*). For the scansion of *araha-* see § 51.
In pāda *d -saṅhitā* must be a misprint for *-saṃhitā*.

969–73. In 969–72 we must scan *ar*ᵃ*hati*, but in 973 *arahati* (§ 51).

969. Cty: *anikkasāvo ti, rāgādīhi kasāvehi sa-kasāvo*. For the pun upon *kasāva* and *kāsāva* see Mrs Rhys Davids' note (Breth., p. 338.3).

ThagA (text and lemma) reads *paridahissati*, but the cty mentions *paridhassati* as a *v.l.* Be reads *paridhissati* (not *paridhassati* as printed in App. I, p. 229). These readings may be later normalization to avoid the (apparently) nine-syllable pāda arising from the resolution of the fourth syllable (§ 36). Uv. 29.7 reads *paridhāsyati* and G. Dh 192 *parihasadi*. J ii 198 (text, lemma, and cty) reads *paridahessati*.

Uv. 29.7–8 has *-sauratyo/-sauratyaḥ*, and G. Dh 192–93 has *soraca* (= instrumental) where 969–70 have *-saccena*. For the relation between these verses see Brough's note (G. Dh, p. 241) and his suggestion that *sacca* is probably a replacement for *soracca* here.

970. For *ca* = *tu* see the note on 41. Uv. 29.8 reads *tu*, and G. Dh 193 *du*.
For *-saccena* see the note on 969.

971. Cty: *nissukko ti, asukko, sukka-dhamm-rahito: hirottappa-vajjato kusala-dhamma-sampadāna-ussukka-rahito vā.* Both these explanations seemed forced, and a better etymology is < *niḥśukra* " without semen ", quoted (MW) with the meaning " without fire or energy ".

For *pākaṭa* see the note on *pākaṭa* in 109, and cf. 975.

Cty: *kāma-kāriyo ti, bhinna-saṃvaratāya yath'icchita-kārako: kāmassa vā Mārassa yathā-kāma-karaṇīyo*, cf. 975. PED does not list *kāma-kāriya*.

972. For *odāta-mana* see the note on 549.

973. With *odātaka* cf. *avadātaka* in 965.

975. Cty: *sikkhāpentāpi ti, sikkhāpiyamānāpi: kamm'atthe hi ayaṃ kattu-niddeso.* It is not likely that the active participle could have a passive meaning, and I would suggest that the original reading was *sikkhāpentehi therehi*, i.e. a locative absolute with the Eastern ending *-ehi* = *-esu* (see Lüders (§§ 220–25) and the note on 49). The meaning would be "while the elders were instructing". At some point in the tradition this was mistaken for an instrumental and "corrected" to *sikkhāpentā hi therehi*, *hi* being later replaced by *pi*, cf. the variation *pi/hi* in 740 and 874. There is a comparable *p/h* variation in the Aśokan inscriptions, e.g. *pāti* at Girnar in Rock Edict XIII where the other versions have *hoti*, and *suvitā pi* at Jaugada in Separate Edict I where Dhauli has *suvihitā*.

For *pākaṭa* see the note on *pākaṭa* in 109, and cf. 971.

For *kāma-kāriya* see the note on 971.

976. Cty: *te tathā sikkhitā ti, te andha-bālā ācariy'upajjhāyehi sikkhāpiyamānāpi anādaratāya asikkhitā ti.* We should punctuate *tathāsikkhitā* = *tathā-asikkhitā*.

977. For *pacchima kāla* see the note on 947.

978. With *aññamaññaṃ sagāravā* cf. *aññamaññaṃ agāravā* in 953 978.

For *-bbh-* in *maha-bbhayaṃ* see § 40.

979. Be, Ke, and Se punctuate *sīlesu saṃvutā*. ThagA (text) punctuates as O. The cty is silent.

There is resolution of the sixth syllable in pāda *c* (§ 36).

For the scansion of *-vir'yā* see § 51.

980. ThagA (text and lemma), Be, and Se read *phusantā* for *phusanti*. Cty: *phusantā, sacchi-karontā.* See also the note on 783.

981–1017. For a legend about Sāriputta see Lamotte (pp. 105–16).

981. The "long irregular metre" (Breth., p. 342.4) is *Aupacchandasaka*. ThagA (text and lemma) reads *yata-saṅkappa-jjhāyī* for *yathā saṃkappacariyāya*, and Be and Se read *yata-saṅkappa-jjhāyī*, although *-[j]jhāyi* would be preferable *m.c.* (§ 41).

For *satīmā m.c.* (read by Be) see § 47 (*d*). For *yathā-cārī m.c.* see § 49 (*d*), but we should probably read *yata-cārī* for the cty explains: *yathā-cārī ti, yathā kāyādīhi saṃyato saṃvuto hutvā carati viharati; yathā-caraṇa-sīlo ti vā yathā-cārī; sīla-sampanno ti attho*, which indicates that the cty was explaining a reading *yata-cārī*. For *yata-cārin* see Sn 971 and Miln 300, where it occurs in company with *samāhita-citta*.

Cty: *yathā-sato ti, yathā-santo. gāthā-sukh'atthaṃ hi anunāsikalopaṃ katvā niddeso kato; santo viya ariyehi nibbiseso ti attho.* There is, however, no objection to taking *sata* in its usual sense of "mindful", and assuming a deliberate jingle with *satimā*. We should punctuate *yathā sato*.

There is a redundant syllable in pāda *c* (§ 29 (*c*)). We can correct by reading [*su*-]*samāhitatto* (§ 45) with Be and Se. This reading is confirmed by *ajjhatta-rato samāhito* Dh 362, *ajatva-rado samahido* G. Dh 53, *ādhyātma-rataḥ samāhito* Uv. 26.30, 32.7 (all in mixed *Vaitālīya-Aupacchandasaka* verses).

Cty: *ajjhatta-rato ti, gocar'ajjhatte kamma-ṭṭhāna-bhāvanāya abhirato.* For the scansion of *-car'yāya* see § 51.

982. ThagA (text and lemma), Be, and Se read *vā* for *ca* in pāda *a*, and Ke reads *va*. Cty: *vā-saddo aniyam'attho; allaṃ vā sukkhaṃ vā.*

983. Cty: *abhutvā ti, abhuñjitvā*, but Mrs Rhys Davids translates "hath he but eaten". The verse is quoted at Miln 407, where Miss Horner translates "if he eat but four or five" (MQ ii 286). Translating the same verse at Vism 33 Ñāṇamoli points out (1956, p. 35.29) the incorrectness of Mrs Rhys Davids' translation. In fairness to her and Miss Horner it should be pointed out that the cty mentions a *v.l. bhutvāna*, although neither translator states that she is adopting this reading. Curiously, this reference for *abhutvā* is not listed in PTC, Vol. I, p. 229.

984. ThagA (text and lemma), Be, and Se read *kappiyaṃ tañ ce chādeti*. Cty: *kappiyan ti, kappiyākappiyānulomesu khomādīsu aññataran ti attho. tañ ce chādeti ti, kappiyaṃ cīvaraṃ samānaṃ chādetabba-ṭṭhānaṃ chādeti ce.*

Cty: *idam atthikan ti, idaṃ payojan'atthaṃ.* With *idam atthika* cf. *yad atthiyaṃ* 12 1274.

985. This verse is quoted at Miln 366. See Miss Horner's note (MQ ii 231.7).

986. There is resolution of the first syllable in pāda *c* (§ 36).

Cty: *ubhayantarenā ti, ubhayesaṃ antare; sukha-dukkha-vedanānaṃ majjha-bhūte adukkha-m-asukhe ti attho.* For the instrumental in the sense of the locative cf. *ubhayena* in 1004, and the common idiom *yena . . . tena*.

Cty: *nāhosī ti, yathā-bhūtāvabodhena att'attaniyābhinivesanaṃ nāl. si.*

987. Miln 396 and Ap 30 read *anācaro* for *anādaro*, and O (*f.n.*) suggests that this is the correct reading. All the editions of Thag, however, read *anādaro*. Cty: *ovādānusāsanīsu ādarābhāvena anādaro.*

For the scansion of *-viriyo* see § 51.

988. There is resolution of the sixth syllable in pāda *c* (§ 36).

989–90. For *virādhayī* and *ārādhayī m.c.* see § 46 (*f*).

For *yoga-kkhema* see the note on 32.

991. There is resolution of the sixth syllable in pāda *a* (§ 36). For the scansion of *ar·hanto* see § 51.

Cty: *taṃ bhūmiṃ rāmaṇeyyakaṃ, so bhūmi-ppadeso ramaṇiyo evā ti attho.* DhA ii 195 (on Dh 98) gives the same explanation, but it may be doubted whether *bhūmi* is ever neuter. Unless some verb is understood, of which *bhūmiṃ* may be the object, *bhūmiṃ rāmaṇeyyakaṃ* must be regarded as a split compound (see the note on 42), to avoid the opening ‒‒⏑‒ (see the note on 90). *Bhūmi-rāmaṇeyyakaṃ* is read by Be, O's MSS ABC, Norman's Burmese edition of DhA, and S i 233. cf. *ārāma-, vana-, bhūmi-, pokkharaṇī-rāmaṇeyyakaṃ* M i 365. Uv. 29.18 reads *te deśā ramaṇīyakā.*

992. In pāda *a* ThagA (text) reads *ramaṇiyān'* for *ramaṇīyā*, and Be, Ke, and Se read *ramaṇīyāni*, for which resolution of the first syllable must be assumed. Uv. 29.17 reads *ramaṇīyāny.*

For *ramatī m.c.* see § 46 (*f*), and cf. Uv. *ramate.*

Uv. reads *na tu kāma-gaveṣiṇaḥ* for *na te*: " they will delight there, *but* not seekers after pleasure ".

993. Uv. 28.7 reads *yaj jāned vadya-darśinam* in pāda *b*, showing that the redactor of the BHS version took *yaṃ* as neuter, not masculine. We should translate " if " or " when ". For a discussion of the meaning of this verse and a comparison with G. Dh 231 see Brough's note (G. Dh, pp. 246–47).

For *pāpiyo m.c.* see § 48 (*e*).

995. Cty: *atthiko ti, atthiko hutvā sussūsanto.*

997. For the scansion of *-par'yāya-* see § 51. For *paṇidhī m.c.* see § 46 (*f*) and the note on 61. For the meaning of *paṇidhi* see the note on 222.

Cty: *cetto-pariyāyā ti, ceto-pariya-ñāṇassa.* See also BHSD, *s.v. cetaḥ-paryāya.*

999. See the note on 650.

1000. ThagA (text) and Se read *moha-kkhayo* here, with no *v.l.* mentioned in the cty. See the note on 651.

1001. See the note on 652.

1003. See the note on 606.

1004. The " irregular species of verse " (Breth., p. 347.1) has pādas *ab Vegavatī*, pāda *c Vaitālīya* and pāda *d śloka.* There is a redundant syllable in pāda *a* (§ 31 (*c*)), but if we read *ida*[*ṃ*] (§ 43 (*b*)) we may assume resolution of the first syllable of the cadence. For *vā m.c.* in pāda *b* see § 49 (*f*). We should punctuate *ubhayena-m-idaṃ* with ThagA (text). Cty: *ma-kāro pada-sandhi-karo.*

Cty: *ubhayenā ti, ubhayesu, ubhosu kālesū ti attho. pacchā vā pure vā ti, majjhima-vayassa pacchā vā jarā-jiṇṇa-kāle pure vā dahara-kāle.* For the instrumental see the note on 986.

For *ve* see the note on 403.

1005. For *vo* see the note on 403.

1006. See the note on 2.

1007. In place of *abbahi* ThagA (text and lemma) reads *appāsī* and Be reads *appāsi*. Cty: *appāsī ti, adhunā pahāsī ti attho.*

1008. We should punctuate *vippasanna-m-anāvilo* with ThagA (text and lemma). Be and Se read *vippasanno*.

1009. For *agārisū m.c.* see § 47 (*a*).

ThagA (text) reads *nāpi* for *cāpi*, and this gives rather better sense.

The verse seems to be a warning against individuals who are fickle and inconsistent, but Be's punctuation *hutvā na* can be interpreted differently: "having been good they do not become bad, but having been bad they do become good". The cty does not follow this interpretation but quotes Devadatta as an example of a good man who became bad.

ThagA (text) reads *puna* with O but the cty explains: *ekacce ādito sādhū hutvā . . . ekacce pana asādhū hutvā*, taking *puna* in the adversative sense = *pana*. See Brough's note (G. Dh, p. 109).

1010. Padas *abc* occur in 74 (see the note thereon).

All the editions of Thag read *-kelisā* in pāda *d*, but PED suggests correcting to *keḷiyo*. "Gratifications of the heart" does not suit well here, and in view of *citta-klesa* in Dh 88 there seems to be no reason why we should not retain *-kelisa* and regard it as *m.c.* for *-kilesā*. The cty includes *cittūpakkilesā* in the explanation. DhA ii 162 (on Dh 88) explains *citta-klesā* as *pañca nīvaraṇāni*, and pādas *abc* are in fact the five *nīvaraṇāni*. For the equation *kilesa* = *nīvaraṇa*, see the enumeration of ten *kilesā* at Vism 683 which equals the ten *kilesa-vatthūni* at Vbh 341 (cf. the note on 932) and includes *vicikicchā thīnaṃ uddhaccaṃ* [IBH].

For *-cch-* in *-cchando* see § 40.

1011. For the scansion of *sakkar'yamānassa* see § 51.

1012. For the scansion of *sukh*ma-* see § 51. Alternatively we could assume resolution of the first syllable of pāda *b*.

1013. Cty: *mahāsamuddo paṭhavī pabbato anilo ca attano acetanabhāvena iṭṭhāniṭṭhaṃ sahanti, na paṭisaṅkhāna-balena. yathā pana yassa arahatt'uppattiyā vasena uttame tādi-bhāve ṭhito iṭṭhāniṭṭhādīsu sabbattha samo nibbikāro, tassā satthu vara-vimuttiyā, agga-phala-vimuttiyā, te mahāsamuddādayo upamāya, upamā-bhāvena na yujjanti, kalā-bhāgaṃ pi na upentī ti attho.* Ñāṇamoli (1962, p. 301) translates *yujjati* as "to be construable", but it seems unnecessary to see any other meaning here than the usual one "to be fit, proper, suitable" with the instrumental (MW): "the sea, etc., are not suitable as similes of the teacher's release" because, as the cty says, they do not approach one-sixteenth

part of it. They are, however, suitable as illustrations of a thera, and so earth, water, and fire are used as illustrations in 1014. Cf. the instruction to Rāhula (M i 423–24) to concentrate on earth, water, fire, air. The emphasis seems to be upon the inadequacy of any comparison, not its impropriety, for such comparisons are made elsewhere, e.g. at MA iii 395 which Miss Horner quotes (MLS ii 326.3) "his excellent virtues . . . are . . . like the great earth, the great ocean, unending, boundless, wide as the sky".

1014. We should punctuate *pathav'ap'aggi-samāna* as one word (with Be and Se), cf. *jala-samāna* in 1015.

1015. ThagA (text and lemma) and Be read *mahāmati* for *mahāmuni*. Se mentions *mahāmati* as a *v.l.* Cty: *mahāmati ti, dhamm'anvāya veṭhita-saṅkhātāya mahatiyā naya-ggāha-matiyā samannāgato.*

With *ajaḷo jaḷa-samāno* cf. *aseyyo seyya-samānaṃ* 1075.

1017. See the note on 658.

1018–50. Ānanda's verses were clearly not uttered upon a single occasion as were Phussa's (949–80), but represent a collection of his utterances (§ 10). This is recognized by the cty which states: *tattha tattha bhikkhūnaṃ ovāda-dāna-vasena attano paṭipatti-dīpanādi-vasena ca bhāsita-gāthā ekajjhaṃ katvā, anukkamena Khuddaka-nikāyaṃ saṅgāyana-kāle Theragāthāsu saṅgītiṃ āropento.*

1018. Pāda *a* has a syllable missing (§ 28 (*c*)). O (*f.n.*) suggests *kodhanena* ⟨*ca*⟩ (§ 44), which is read by ThagA (text) and Be.

1019. Pāda *b* has a syllable missing (§ 28 (*c*)). O (*f.n.*) suggests *paññā-vatā* ⟨*ca*⟩ (§ 44). Cf. *śilavada yi* G. Dh 229.

1020. It is clear from the numbering of the verses in O that the editor assumed the *pa* of the MSS to refer merely to the remainder of 769. ThagA repeats 770 also (numbered 1020A), and Mrs Rhys Davids translates this (Breth., p. 353 and note 2), but as Woodward points out (iii 113.4), the cty states: *tassa citta-kataṃ ti ādikā satta gāthā bhāsitā.* The cty includes the same statement on 1157, where the same abbreviation recurs, but no edition adds any verses.

See the note on 769.

1021. For Gotama = Ānanda see the note on 119, and cf. 1023.

Cty: *seyyaṃ kappeti ti, arahatta-ppatti-samanantaraṃ sayitattā vuttaṃ. thero hi bahu-d-eva rattiṃ caṅkamena vītināmetvā, sarīraṃ utuṃ gahāpetuṃ ovarakaṃ pavisitvā, sayituṃ mañcake nisinno, pādā ca bhūmito muttā appattañ ca sīsaṃ bimbohanaṃ etth' antare arahattaṃ patvā sayī ti.* Cf. Vin ii 286.

1024. ThagA (text and lemma) and Be read *gaṇhiṃ*, as does VinA i 29, and the cty glosses: *uggaṇhiṃ*. In pāda *c* there is resolution of the first syllable (§ 36).

Cty: *tattha dvāsīti-sahassāni ti yojanā.* The cty explains that *dhamma* here stands for *dhamma-kkhandha*, and Buddhaghosa quotes this verse when he states (VinA i 29) (in explanation of *tad' etaṃ sabbam pi buddha-vacanaṃ dhamma-kkhandha-vasena caturāsīti-sahassa-vidhan ti veditabbaṃ* (VinA i 16)): *kathaṃ dhamma-kkhandha-vasena caturāsīti-sahassa-vidhaṃ? sabbam eva c' etaṃ buddha-vacanaṃ* [quotation of 1024] *evaṃ paridīpita-dhamma-kkhandha-vasena caturāsīti-sahassa-ppabhedaṃ hoti.*

Cty: *pavattino ti, mayhaṃ paguṇā vāc'uggatā jīvh'agge parivattantī ti.*

1026. Cty: *yathā andho andha-kāre tela-ppajjotaṃ dhārento āloka-dānena paresaṃ yeva atthāvaho na attano, tath' eva pariyatti-bāhu-saccena sutvā puggalo sutena anupapanno attano-atthaṃ aparipūrento andho ñāṇāloka-dānena paresaṃ yeva atthāvaho na attano.*

For *appasutaṃ m.c.* to obtain the cadence ⏑⏑⏑– see § 41. ThagA (text), Be, and Se read *appassutaṃ*.

1027. For the scansion of *brahma-car'yassa* see § 51.

1028. Cty: *pubbāpara-ññū, pubbañ ca aparañ ca jānāti.* This is explained as the ability to complete a verse if half of it is given.

Cty: *atthaññū, att'atthādi-bhedaṃ tassa tassa bhāsitassa atthaṃ jānati.*

Cty: *nirutti-pada-kovido ti, niruttiyaṃ sesa-padesu pi cā ti catusu pi paṭisambhidāsu cheko.* The same explanation is given at DhA iv 70 (on Dh 352). The cty here seems to be taking *nirutti* as one of the four *paṭisambhidā*, and understands *pada* in the sense of "constituent, part"; *sesa-padā* "the other elements" = "the other three *paṭisambhidā*", i.e. *attha-*, *dhamma-*, and *paṭibhāna-*. This explanation seems forced, and there seems to be no objection to taking *pada* in the sense of "word" and translating "skilled in (understanding) words and their interpretation".

For *-ññū* see the note on 583. For *su-ggahitañ ca gaṇhāti* see the note on 560. For *-gg-* in *su-ggahita* see § 40.

1029. Cty: *chandi-kato, chanda-jāto hoti.* The verse is reminiscent of M i 480: *atthaṃ upaparikkhato dhammā nijjhānaṃ khamanti, dhamma-nijjhāna-khantiyā sati chando jāyati, chando-jāto ussahati, ussahitvā tuleti, tulayitvā padahati, pahitatto samāno kāyena c' eva paramaṃ saccaṃ sacchi-karoti paññāya ca naṃ ativijjha passati.*

Although Mrs Rhys Davids recognized the presence of *-kata* in *chandi-kato*, her reference (Breth., p. 355.2) to "the corresponding abstract noun" *chandīkatā* shows the same confusion as PED in linking the two words. *Chandi-kato* is for *chandī-kato*, while *chandikatā* is for *chandika-tā*, i.e. the abstract noun from *chandika* (see BHSD, *s.v.*).

Although PED gives the meaning "delighting" for *khanti* (*s.v. nijjhāna*) it does not give this meaning *s.v. khanti*, although "approve of, indulge in" is given for the related verb *khamati*. Edgerton (BHSD, *s.v. kṣānti*) suggests "(intellectual) receptivity", and Ñāṇamoli (1960,

p. 315) translates "liking, preference". Edgerton's suggestion seems preferable.

1030. The cty includes *ākaṅkhanto* in the explanation, showing that *ākaṅkhaṃ* is to be taken as a present participle, not an adjective as PED states (*s.v. ākaṅkhā*). The reference in PED should be deleted. Brough (G. Dh index, *s.v. akakṣu* (in G. Dh 249)) gives the Skt equivalent as *ākāṅkṣan* without comment.

Cty: *asaṅkhataṃ dhammaṃ ārabbha dukkhādīsu pariññādi-visiṭṭha-kiccatāya dhamma-viññāṇa-saṅkhataṃ dhamma-ñāṇaṃ*. Mrs Rhys Davids suggests that *viññāṇa* is here *m.c.* for *ñāṇa*, but her definition of *viññāṇa* (and PED's) seem unnecessarily narrow. *Vijñāna* is quoted by both MW and BHSD in the sense of "(applied) knowledge", and the latter quotes *śruta-cintā-dharmārtha-vijñāna-mātraka*.

1031. The repetition of *bahu-ssuto* in this verse is awkward, although the explanation may be simply that two originally separate half-verses have been brought together. It is, however, possible that originally *pūjaneyyo* was constructed with an instrumental plural in *-e* < *-ais* (see Geiger (1916, § 79) and the note on 102). This could have been mistaken for a nominative in *-e*, and "corrected" to *-o*.

1032. There is resolution of the fourth syllable in pāda *d* (§ 36). Uv. 32.8 (but not Mvu iii 422) has regularized the (apparently) nine-syllable pāda by reading [*sad-*]*dharmān*.

1033. This verse presents considerable difficulties, which are not solved by a comparison with the almost identical 114. Compared with that verse, *anuṭṭhahe* is the equivalent of *jīvite*, and ought to be the locative of a noun. I know of no noun *anuṭṭhaha*, but if it did occur it would presumably mean either "practice" (< *anu-ṭṭhahati*) or "lack of energy" (< *an-uṭṭhahati*). Neither of these meanings suits here. The cty explains: *uṭṭhāna-viriyaṃ na kareyya*, i.e. as the optative of a negative verb (see the note on 405). Once again this meaning does not suit: "one should not make an effort for one who is . . .". *Anuṭṭhahe* is most likely to be the present participle of *uṭṭhah-* with the negative prefix, cf. *anuṭṭhahaṃ avāyamaṃ* S i 217–18. For the confusion between participles with the Eastern ending *-e* and optatives see Lüders (§§ 228–30) and Brough (G. Dh, p. 252). If *anuṭṭhahe* is a nominative with Eastern *-e*, then *hiyyamāne* is probably the same. In fact ThagA (text and lemma) reads *hiyyamāno*, glossed: *attano kāye jīvite ca khaṇe khaṇe parihiyyamāno*. Syntactically two nominatives in pāda *b* are difficult to fit in after *kāya-macchera-garuno* which appears here and in 114 to be a genitive singular, and is explained as such by the cty on both verses. Nāl. reports (*f.n.*) that a Singhalese edition reads *-garuko*, i.e. a nominative singular. This would be easier to translate, but may be for that very reason a later normalization. I take pāda *b* as a nominative absolute, in parentheses so to speak. PED seems to read *anuṭṭhake*

which would open up the possibility of pāda *b* being a locative absolute, but I can find no support for this reading, which should probably be deleted from PED.

1034. PED states that *pakkhanti* is *m.c.* for *pakkhāyanti* (cf. *disā pi me na pakkhāyanti* D ii 99 S v 153), but the cty includes *pakkhanti* in the explanation: *sabba-disā na pakkhanti. disā-mūḷho ti attho*: " I have lost my bearings ".

1035. See CPD (*s.v. atīta-gata*) for examples of other tautological compounds.

1036. Cty: *vass'upeto ti, vassa-kāle kulāvakaṃ upeto pakkhi viya. vās'-upeto 'ti pi Pāli; vāsaṃ upagato ti attho.* It is not clear why a bird should enter upon a *vassa*-residence, and the *v.l.* mentioned by the cty seems preferable. The confusion doubtless arose because there is in effect no difference between such terms as *vassûpagata* and *vāsûpagata* in Pāli.

1037–38. In these verses Be and Se read *abhikkante* for *atikkante*. I now think that I was wrong to suggest (App. I, p. 230) the adoption of this reading. CPD (*s.v. atikkanta*) states that O's reading is perhaps a wrong reading for *abhikkanta*, while Edgerton suggests (BHSD, *s.v. atikrānta*) that there is a graphic confusion between *-t-* and *-bh-* which lies behind these forms. The most probable explanation is that of a close semantic relation between *ati-* and *abhi-* (see the note on 447).

1037. The cty states that this verse was uttered by the teacher (§ 2).

Cty: *mama dassanāya atikkante nānā-vidha-videsa-pavāsika-bahu-jane, mama upasaṅkamanaṃ, mā vāresi. kasmā? te sotāro dhammassa mamaṃ passantu, ayam eva dassanāya samayo ti.* If *sotāro* is the subject, and *mamaṃ* the object, of *passantu*, then it is not easy to take *samayo* in the way the cty explains. It could be taken in the sense of " assembly, congregation " in apposition to *sotāro* " let the hearers, my congregation, see me ", or we could perhaps take *sotāro* as the object of *vārayittha*, and take pāda *d* as a separate clause, assuming that an original *passatu* had been attracted into the plural because *sotāro* was assumed to be the subject.

1038. Pāda *c* is presumably to be taken as though in parentheses, since the object of *nivāreti* is expressed in the first line of the verse.

1039. Cty: *sekkha-bhūtassa, sekkha-bhūmiyaṃ sotāpatti-phale ṭhitassa.* See Miss Horner's note on *sekha* (MLS i 6.1).

1041–43. For *metta kāya-, vaci-,* and *mano-kamma* cf. D iii 191.

1043. For the cadence of pāda *c* see the note on 444. We can regularize the cadence by reading *mana-kammena* (§ 49 (i)).

1045. Cty: *sakaranīyo mhī ti, dukkha-parijānanâdinā karaṇīyena sakaraṇīyo mhi.*

The cty explains *amhaṃ* as *mayhaṃ*, and the comparable passage at D ii 143 (in prose) has *mamaṃ*. Geiger (1916, § 104) is doubtful about the number here, and either the singular or the plural would make sense.

1046. For *sabbâkāra-varûpeta* see the note on 929.

1047–49. Cty: *bahu-ssuto ti ādikā tisso gāthā theraṃ pasaṃsantehi saṅgīti-kārehi ṭhapitā* (§ 3).

1048. The cty does not suggest that *tamo-* here has its metaphorical meaning "ignorance" (see the note on 128). The meaning is "(he is) a lamp in darkness", cf. Skt *tamo-nuda* "sun, moon" and *tamo-nud* (lex.) "sun, moon, lamp" (MW).

1049. Cty: *gatimanto ti, asadisāya ñāṇa-gatiyā samannāgato.* DA iii 893 (on D iii 107) glosses: *gamana-samatthāya paññāya samannāgato*; MA ii 52 (on M i 82) explains: *tad eva ādhāraṇa-upanibandhana-samatthatā gati nāma*; AA i 287 (on A i 25) states: *ayam eva cāyasmā eka-pade ṭhatvā saṭṭhi-pada-sahassāni gaṇhanto satthārā kathita-niyāmen' eva sabba-padāni jānāti, tasmā gatimantānaṃ aggo nāma jāto.* Edgerton (BHSD, *s.v. gatimant*) suggests "possessing knowledge, intelligence", and compares BHS *gatiṃ-gata* "skilled, experienced, adept". If *gati* can have this meaning, it is not clear how it arose. In Pāli *gatiṃ-gata* means only "run its course", and it is possible that BHS *gatiṃ-gata* and *gatiṃ-gatvā* merely represent the same idea used metaphorically "having run the full course, fully acquainted with", cf. *pāraṃ-gata. Gati* is, however, attested in Skt in the meaning "expedient, means" (MW), and so *gatimant* could mean "resourceful". Translators have in general been reluctant to follow the cties: Mrs Rhys Davids translates "of the tireless ministry"; Chalmers (on M i 82) "of (perfect) alertness"; Miss Horner "of the utmost attentiveness"; Jones (on Mvu i 229) translates "Sugata", presumably taking *gati* in the sense of "transition" and *gatimant* as "one having a (good) *gati*" (see the notes on 185 215).

For *ādhāraka* "supporter, carrier" see Ap 207 302 310 and cf. BHS *śastrâdhāraka.*

For *satimanto m.c.* see § 46 (*f*). The form is singular, not plural as Mrs Rhys Davids states (Breth., p. 358.1).

1051. For *du[k]kho m.c.* in pāda *c* see § 41.

Cty: *vimano, vikāra-bhūta-citto.* The cty on 1100 explains: *domanassito.*

Cty: *nānā-jana-saṅgaho ti, nānâjjhāsayassa nānā-rucikassa janassa peyya-khajjâdinā saṅgaho.*

1052. See the note on 494.

1053. See the note on 124.

1054–56. These verses, with some slight differences, are quoted at Miln 395.

1054. In pāda *b* there is resolution of the first syllable (§ 36).
Cty: *sakkaccaṃ taṃ upaṭṭhahin ti, taṃ kuṭṭhi-purisaṃ uḷāra-sampattiṃ pāpetu-kāmatāya bhikkhāya atthiko hutvā paṇīta-bhikkhā-dāyakaṃ kulaṃ mahiccha-puggalo viya ādarena upagantvā aṭṭhāsiṃ.*

1055. Be and Ke read *me* for *taṃ*, as does Miln.
O (*f.n.*) suggests *tambakena* for *taṃ pakkena*, quoting Skt *tāmra* " a kind of leprosy " (MW). PED quotes *pakka* in the sense of " decaying " only for the compound *pakka-gatta*, but there is no need to doubt the reading here. Cf. Skt *pakva* " decaying " (MW).

1056. Be reads *vā* for *ca* in pāda *c*, and Miln reads *va*. I am not now certain that my suggestion of reading *vā* here (App. I, p. 230) was correct, for *ca* in its disjunctive sense (= *tu*, see the note on 41) would make good sense here.
Cty: *kuḍḍa-mūlaṃ nissāyā ti, ghara-bhitti-samīpe nisīditvā.*

1057. Cty: *yass' ete abhisambhutvā ti, yo bhikkhu ete uttiṭṭha-piṇḍādayo cattāro paccaye antim'antena abhiramitvā paribhuñjati*, i.e. either reading *yo* for *yass'* or interpreting *yass'* as *yo*, and deriving *-bhutvā* from *bhuñj-*. There is no finite verb in the relative clause, and I would follow O's suggestion (*f.n.*) of reading *abhisambhūtā*, and translate " suffice ". This meaning is not quoted in PED, but CPD quotes " to be adequate to ", and the same meaning is given for BHS by Edgerton (BHSD, *s.v. abhisambhuṇati*). See Senart's note on Mvu i 41, and Jones' comment on this (i 35.3).
Cty: *sa ve cātuddiso naro ti, so puggalo ekaṃsena cātuddiso puratthimādi-catuddisa-yogyo: katthaci appaṭigho yāya-kāyaci disāya viharituṃ sakkotī ti attho.* SnA 88 (on Sn 42) explains: *cātuddiso ti catusu disāsu yathā-sukha-vihārī, " ekaṃ disaṃ pharitvā viharatī " ti ādinā vā nayena brahma-vihāra-bhāvanā-pharitā catasso disā santī ti pi cātuddiso.* There seems to be no connection with *cātuddiso saṅgho* (Vin i 305 ii 147).

1058. ThagA (text and lemma) and Ke read *tattha* for *tassa*. Cty: *yatthā ti, pacchima-vaye. tatthā ti, tasmiṃ jarā-jiṇṇa-kāle pi*, i.e. it interprets in temporal terms, not geographical.
Be and Ke read *āruhantā* for *āruhanto*, but this is a later form, introduced by those who did not recognize the old historic plural ending *-anto*.

1060. Cty: *nibbuto, sīti-bhūto*. See also the note on 32.

1061. For *kaṭa-kicca* see the note on 433.

1062. For *abhiruda* see the note on 49.

1063. See the note on 13.

1064. Mrs Rhys Davids translates *vāraṇābhiruddā* as "re-echoing to the cries of jungle folk", which implies either a reading *vānarā-*, which I cannot trace in any edition, or a mistake. PED, giving this reference, translates "the *hatthi-liṅga* bird" (see Childers' dictionary and BHSD, *s.v. vāraṇa*), but the cty gives no hint that the word means anything other than "elephant" here. For *-ruda* see the note on **49**.

1065. Be, Ke, and Se agree with O in reading *abhivuṭṭhā*, but ThagA (text, lemma, and explanation) reads *-vaṭṭā*. See the note on 400, and cf. **1137**.

1068. ThagA (text and lemma), Be, and Se read *-pupphena samānā*. Cty: *ummā-pupphena samānā ti, mecaka-nibbhatāya ummā-kusumā sadisā. gaganā v' abbha-chāditā ti, tato eva sarada-samaye gaganaṃ abbhaṃ viya kāḷa-megha-sañchāditā nīla-vaṇṇā ti attho.* The rocks are being compared with flax-flowers and the cloud-covered skies, because of their blueness. For a similar comparison between flowers and clouds see **1137**. Since the clouds are essential to the comparison, *abbha-* must mean "clouds" here, and not be the prefix *abhy-ā-* as PED suggests (*s.v. abbha-cchādita*). For *-ch- m.c.* see § 40. The cty takes *samānā* as meaning "similar to" with the instrumental. If we take it as the present participle of *as-* and read *-pupphā va samānā* we can translate "being like".

1071. Pāda *a* has nine syllables even when we scan *tur^yena* (§ 51). A comparison with 398 shows that *me* has been introduced into pāda *b*, displacing *na* into pāda *a*, although O's MSS BC omit *na* to keep the pāda regular. We should doubtless read as in 398, with ThagA (text).

1072. See the note on **494**.

1073. Pādas *acd* are *Vaitālīya*; pāda *b* is *Aupacchandasaka*. For *kila(m)mati m.c.* see § 42, and cf. Skt *klāmyate* and Pkt *kilammai*. For *du[k]khito m.c.* see § 41.

CPD does not list *anattha-neyya*, but only *anatta-neyya* which is the reading of Be. Cty: *anattha-neyyam etan ti, etaṃ nava-kammādhiṭṭhānādikaṃ attano atthāvahaṃ na hoti ti attho*, which may be interpreted as supporting either reading.

1074. Cty: *oṭṭha-ppahaṭa-mattenā ti, sajjhāya-sīsena oṭṭha-parivattana-mattena: Buddha-vacanaṃ sajjhāya-karaṇa-mattenā ti attho.* Cf. *tāvataken' eva oṭṭha-pahata-mattena lapita-lāpana-mattena ñāṇa-vādañ ca vadāmi thera-vādañ ca* M i 164. At D i 88 Ambaṭṭha is said to be *pāragū*. At DA i 247 this is explained: *oṭṭha-pahata-karaṇa-vasena pāraṃ gato ti pāragū*. For the past participle used as an action noun "striking, touching" see the note on 36, and cf. MA ii 171: *-pahata-*: *-paharaṇa-*.

1075. With *aseyyo seyya-samānaṃ* cf. *ajaḷo jaḷa-samāno* in **1015**.

For the cadence of pāda *b* see § 35 (*c*). It could be normalized by reading *attānaṃ m.c.* (§ 49 (i)).

1076. Cty: *vidhāsu: navasu māna-koṭṭhāsesu.* For the sentiment of the verse cf. 428. For *māna* see the note on 89.

1077. ThagA (text and lemma), Be, and Se read *-tādiṃ* for *-vādiṃ*. Cty: *iṭṭhādīsu tādi-bhava-ppattiyā tādiṃ.* See the note on 41.
Se reads *ce* for *ca* in pāda *d*, which supports the reading *ve* in Ke.

1078. This verse differs from 278 in pāda *d* only. The reading *nabhato* for *nabhaso* in Be probably arose because the old historic ablative ending of an *-as-* stem was no longer understood.
For the question of whether *-br-* in *sabrahma-cārīsu* makes position or not see § 50 (*a*) and the note on 887–92.

1079. The sense of pāda *c* (a *bahuvrīhi* compound) makes an antecedent to *yesaṃ* essential, and we should read ⟨*te*⟩, *tesaṃ* with Be (§ 44). *Te* could easily have dropped out by haplography.
With *te* restored we must scan *-brahmacar'yā* (§ 51).

1081. For *nipaka* see the note on 85.

1083. ThagA (text and lemma), Be, and Se read *vīraṃ* for *dhīraṃ*. Cty: *vīran ti, kilesa-mārādīnaṃ nimmathanena viriyavantaṃ mahā-vikkamaṃ*, and, in the context with *-senā-patiṃ, vīraṃ* might be thought to be more appropriate. For the title *senā-pati* applied to Sāriputta see 826–27.
For *tiṭṭhanti m.c.* see § 46 (*f*) and the note on 90.

1084. In view of *te . . . te . . . te* in pādas *abc, jhāyati* in pāda *d* does not seem correct, and we should read *jhāyasi* with ThagA (text) and Se. Bodh. 50, quoted by Lamotte (p. 112), reads *yasya te nābhijānīmaḥ kiṃ tvaṃ niśritya dhyāyasi.*

1086. For the scansion of *-āraham* see § 51.

1087. Cty: *Buddha-kkhettamhī ti, āṇā-khettaṃ sandhāya vadati.* For the three-fold division of a *buddha-khetta* into *jāti-, āṇā-,* and *visaya-khetta* see Vism 414. See also BHSD, *s.v. buddha-kṣetra.*
Cty: *dhuta-guṇe ti, kilesānaṃ dhutena guṇe 1 araññakādi-bhāvena apekkhita-guṇo: karaṇ'atthe vā etaṃ bhumma-vacanaṃ.* For an instrumental plural in *-e* < *-ais* see the note on 102. For the use of the past participle *dhuta* as an action noun " shaking-off ", i.e. " the shaking-off of defilements, performance of ascetic practices " see the note on 36, and cf. *dhute rato* 1120.

1089. This verse consists of three *śloka* pādas followed by two *Jagatī* pādas, and is correctly printed as such in ThagA. Smith (Sadd., p. 1171) suggests that *Gotamo appameyyo* was originally a prose interpolation (cf. the note on 824). If this is so, then the process of normalization must have changed *appameyyo* to *anappameyyo* to produce a *śloka* pāda.
For the double negative prefix *ana-* see CPD, *s.v.* [1]*an-a-*.

The fact that the verse is a mixture of two metres supports the view that it is not an organic whole. This would explain the fact that *upalippati* is constructed with both the locative and the instrumental, and also account for the lack of a negative particle in pāda *d*, although it is essential to the sense, and is supplied by the cty in its explanation. For a similar (apparent) mixture of cases, and a lack of a negative see 1180. For *lip-* see the note on 10.

For *tibhava* (= *kāma-*, *rūpa-*, and *arūpa-bhava*) see D ii 57. The cty on 1133 glosses: *kāma-bhavâdayo tayo bhavā*.

1090. For these identifications of mental characteristics with parts of the body cf. 694–95.

1091–1145. Unlike some of the other long sets of verses in Thag, Tālapuṭa's verses show signs of being a unity. The theme, of the restraining of the mind, underlies the whole; the repeated refrains, and the similarity of metre throughout, make this poem unique among the later *nipātas* of Thag. Mrs Rhys Davids is, however, incorrect in stating (Breth., p. 370.1) that the metre is *Triṣṭubh* throughout. Only 1099 and 1100 are *Triṣṭubh*. The other verses are *Jagatī* or mixed *Triṣṭubh*/*Jagatī*.

1091. Pādas *abc* are *Triṣṭubh*; pāda *d* is *Jagatī*. For *-dd-* in *adduṭiyo* *m.c.* see § 40 and cf. the note on 54.

For the phrase *ekākiyo adduṭiyo* see the note on 541.

Cty: *tan nū ti c' ettha tan ti nipāta-mattaṃ*, but since the refrain in later verses is *taṃ nu kadā bhavissati*, it is clear that *taṃ* is the subject of *bhavissati* here.

1092. Pādas *ab* are *Jagatī*; pādas *cd* are *Triṣṭubh*. In pāda *d* there is resolution of the fifth syllable (§ 26 (*d*)).

Cty: *bhinna-paṭandharo ti*, *bhinna-vattha-dharo*: *gāthā-sukh'atthaṃ na-kārâgamaṃ katvā vuttaṃ*. *Paṭandharo* could, however, be a *tatpuruṣa* compound with the first member in the accusative case.

1093. Pādas *ac* are *Triṣṭubh*; pādas *bd* are *Jagatī*. In pāda *c* there is a redundant fifth syllable (§ 26 (*d*)).

Cty: *vadha-roga-nīḷan ti*, *maraṇassa ca rogassa ca kulāvaka-bhūtaṃ*. Cf. *roga-nīḷaṃ* It 37, *roga-niḍḍhaṃ* Dh 148, and *roga-nīḍaṃ* Uv. 1.34.

1094. Pādas *abd* are *Jagatī*; pāda *c* is *Triṣṭubh*. In pādas *a* and *c* there is resolution of the fifth syllable (§§ 26 (*d*) and 27 (*d*)).

For the comparison of *taṇhā* with *latā* see 761.

For *paññā-mayam asiṃ* here and in 1095 cf. *paññāvudha* in 763.

For *vase*, an optative used in the sense of the future, see the note on 223.

Cty: *bahu-vidhânuvattanin ti*, *bahu-vidhañ ca ārammaṇaṃ bhavam eva vā anuvattati santanetī ti bahu-vidhânuvattaniṃ taṇhā-saṅkhāta-lataṃ*.

1095. Pādas *abc* are *Triṣṭubh*; pāda *d* is *Jagatī*.

1096. Pāda *a* is *Triṣṭubh*; pādas *bcd* are *Jagatī*.

Cty: *bhave, bhaveyyan ti*. For the optative used as a future see the note on 223. *Bhave* could, however, be the first person singular middle of the present tense used as a future, cf. the note on 1102.

Be reads *yathāvā-dassthi*, but ThagA (text) and the metre support O's reading.

PED does not quote *padhāniya* in the meaning "exerting oneself", and we are doubtless to see here an example of the alternation *-k-/-y-* (see the note on 57).

1097. Pādas *ab* are *Triṣṭubh*; pādas *cd* are *Jagatī*.

ThagA (text and lemma), Be, and O's MS A (*f.n.*) read *na bādhayissanti* for *nibādhayissanti*. Cty: *na bādhayissantī ti, na byādheyissanti*. This is presumably intended as a gloss, not an etymology, since *bādh-* and *vyādh-*, although almost coinciding in meaning, are not connected. PED does not list *nibādheti*, but *nibādhate* is attested for Skt in the older language (MW), and there seems no reason why it should not have existed in Pāli. The reading of ThagA and Be, with *na* occurring twice, is only explicable if one *na* is a particle, but the cty makes no mention of this. For the alternation *na/ni-* see the notes on 568 and 1107.

Be and Se read *atthatthiyaṃ*. ThagA (text) reads as O but the cty explains: *attatthiyan ti, sad-attha-saṅkhātena atthena atthikaṃ*, which looks as though it is an explanation of *atthatthiyaṃ*.

1098. Pādas *ad* are *Jagatī*; pādas *bc* are *Triṣṭubh*.

Cty: *agacchaṃ, paṭivijjhissaṃ, adhigamissan ti attho*. The sense of the verse makes it clear that *agacchaṃ* is a conditional. For *gacch-* as the future stem of *gam-* see the note on 14.

1099. Cty: *rūpe ti, cakkhu-viññeyya-rūpe*. No reference is made to the change of gender of *rūpa*. For the accusative plural in *-e* of neuter nouns see Geiger (1916, § 78) and the note on 1101. Since *rūpe* is not *m.c.* here, it is most probable that the form was evolved by analogy when the stock list of sense-fields (cf. 455) was changed from the nominative to the accusative.

Cty: *dhamme ti, mano-viññeyya-dhamme*, i.e. the field of action of the mind, "mental objects".

For the idea of the world seen as something burning, cf. Thīg 200 351.

Cty: *samathehi yutto ti, jhāna-vipassanā-magga-samādhīhi samannāgato*.

Cty: *dakkhan ti, dakkhissaṃ*. For *dakkhaṃ* as a future see Geiger (1916, § 152).

1100. For *vimano* see the note on 1051. For the unhistoric *-ṭṭh-* in *pasaṭṭho* cf. AMg *aṇusaṭṭhi* and Aśokan *anusasṭi* (Girnar) < *anuśasti*. ThagA (text and lemma), Be, and Se read *pasattho*.

1101. Pādas *abd* are *Triṣṭubh* ; pāda *c* is *Jagatī*.

For *tuleyyaṃ*, an optative used in the sense of the future, see the note on 223.

Cty.: *kaṭṭhe ti, dāru-kkhandhe. tiṇe ti, tiṇānaṃ khandhe*, i.e. taking both words as accusative plurals, cf. Geiger (1916, § 78) and see the note on 1099. There is, however, no objection to taking *-e* as the Eastern form of the neuter singular.

For the simile cf. 717.

1102. Pādas *ac* are *Triṣṭubh* ; pādas *bd* are *Jagatī*.

Ovassate is a present form, used in the sense of a future, cf. the note on 1096.

1103. Cty : *sañcintaye, manasi-kareyyaṃ, vipasseyyan ti attho*. For the optative used in the sense of the future see the note on 223.

1104. Pādas *acd* are *Jagatī* ; pāda *b* is *Triṣṭubh*.

For *paleyyaṃ*, an optative used in the sense of the future, see the note on 223.

Cty : *pātāla-khittaṃ. pātāya alaṃ, pariyattan ti pātālaṃ ; tad eva khittaṃ paṭhaviyā saṇṭhahana-kāle tathā ṭhitan ti pātāla-khittaṃ : yojana-satikâdi-bhedāni samuddassa anto paṭhaviyā tira-ṭṭhānāni, yesu kānici nāgâdīnaṃ vasana-ṭṭhānāni honti, kānici suññāni yeva hutvā tiṭṭhanti*. For *pātāla* see the note on 89. For *pātāla* in the sense of "submarine abyss" see *pātāla-mukha* Miln 286 and Miss Horner's note (MQ ii 112.3) and cf. *atthi mahāsamudde pātālo* S iv 206 ; JA v 432 (on *pātālam iva duppurā* J v 425) : *yathā mahāsamudde pātālaṃ duppūraṃ* ; JA iii 531 (on *etā (narā) hi pātāla-papāta-sannibhā*) : *loka-ssādena duppūraṇīyattā mahāsamudde pātāla-saṅkhātena papātena sadisā*.

At J v 450, however, the list of four things which are hard to fill includes *samudda*, not *pātāla* : *saritā sāgaraṃ yanti, yā kāci paṭhavim sitā. tā samuddaṃ na pūrenti, ūnattā hi na pūrati*. For *pātāla* in the meaning, or interpretation, " sea ", cf. *sā ca apūraṇīy'aṭṭhena samuddo. appatiṭṭh'aṭṭhena pana pātālo ti vuccati* SA i 84 (on S i 32) ; *ete saṃgā maṇūsāṇaṃ, pātālā va atarimā* Sūyagaḍaṃga I.3.2.12 where the Jain cty explains : *samudrā ivâpratiṣṭhita-bhūmi-talatvāt, atarimā iti dustarāḥ*. For other references to crossing the *pātāla* see *pātāla-rajo hi duttaro* S i 197 ; *pātālam atarī isi* S i 32.

Cty : *Baḷavā-mukhan ' ti, mahāsamudde mahantaṃ āvaṭṭa-mukhaṃ. mahāniraya-dvārassa hi vivaṭa-kāle mahā-aggi-kkhandho tato nikkhanto tadâbhimukhaṃ aneka-yojana-satâyāma-vitthāraṃ heṭṭhā samudda-padesaṃ ḍahati : tasmiṃ daḍḍhe upari udakaṃ āvaṭṭākārena paribbhamantaṃ mahatā saddena heṭṭhā nipatati : tattha baḷavā-mukha-samaññā*. SA iii 75 states : *mahāsamudde patati, yassa patita-ṭṭhāne mahānaraka-papāto viya hoti, yaṃ loke Vaḷabhā-mukhan ti vuccati*. Cf. Skt *vaḍabhā-mukha* as the name of an entrance to hell (MW). It would therefore be possible to translate " cross the entrance to hell, which has been cast into

(= lies at the bottom of) the sea". At JA iv 141, however, *vaḷabhā-mukha* occurs as the name of a sea, and it is possible that *baḷavā-mukha* is used in the same sense here. The sea is described as *bhiṃsanaka* at JA iv 141, cf. *vibhiṃsanaṃ* in pāda *d*. *Baḷavā-mukha* would then be a geographical location (real or imaginary), not the gateway to hell. It is then possible that *pātāla-khitta* is also a geographical location, and since *Pātāla* exists in BHS (see BHSD, *s.v.*) as the name of a locality, possibly the port at the mouth of the Indus, we could assume that *khitta* is not < *kṣipta*, but < *kṣetra* "the Pātāla country". For *-e-* > *-i-* before *-tt-*, cf. *-o-* > *-u-* in *aggi-hutta* in 341.

This would give a series of five geographical locations which the author of the verse hoped he might be able to cross, each further away than the preceding one: the Gaṅgā, the Yamunā, the Sarassati, the mouth of the Indus, and the Baḷavā-mukha sea beyond.

1105. Pādas *abc* are *Triṣṭubh*; pāda *d* is *Jagatī*.

Be reads *asaṅga-cārī* for *saṃgāma-cārī*, cf. *magā viya asaṅga-cārino viharanti* S i 199 and *mṛgakā va asaṅga-cārino praviviktā viharanti bhikṣavaḥ* Mvu iii 421. ThagA (text and lemma) reads as O, but the cty explains: *eko adutiyo hutvā*, which looks like a gloss upon *asaṅga-*.

For *padālaye*, an optative used in the sense of the future, see the note on 233.

In pāda *c sabba-subhaṃ nimittaṃ* is presumably *m.c.* for *sabbaṃ subha-nimittaṃ*. For such split compounds see the note on 42. The cty on 1224A explains: *nimittan ti, kilesa-janaka-nimittaṃ*.

1107. Pādas *abd* are *Jagatī*; pāda *c* is *Triṣṭubh*.

All the editions read *na yuñjasi*, but in view of the refrain *iti ssu niyuñjasi* in 1113–20 1124, and *niyuñjasi* in 1121, *niyuñjasi* is probably the correct reading here. For the alternation *na/ni-* see the notes on 568 and 1097. ThagA (text and lemma) reads as O, but the cty explains: *samatha-vipassanaṃ chaḍḍetvā nihīne ālasiye niyojesī ti attho*. PED does not list *niyuñjati*, although *niyojeti* is said to be the causative of it, and *niyujjati* the passive.

ThagA reads *taṃ dāni* in the text, but *tvaṃ dāni* in the lemma the cty includes *taṃ* in the explanation. Since *tuvaṃ* occurs in pāda *d*, it is probable that *taṃ* in pāda *c* is the adverbial use of *taṃ* = "therefore".

1108. For *nanū m.c.* see § 47 (*b*) and Smith (1950, p. 8). For *chada* "wing" see the note on 307. For *-ch-* in *-chadā* see § 40.

1109. Pādas *acd* are *Jagatī*; pāda *b* is *Triṣṭubh*.

For *ajjhupāgato m.c.* see § 46 (*b*), and contrast *ajjhupagatassa* in 587.

For *mayha m.c.* see § 43 (*b*).

Cty: *idam, imaṃ araññā-ṭṭhānaṃ pabbajjaṃ vā ajjhupagato*.

For *tv-* not making position in *tvaṃ* see § 50 (*b*).

1110. Pādas *acd* are *Triṣṭubh*; pāda *b* is *Jagatī*. In O's text there is a redundant syllable in pāda *c* (§ 26 (*d*)), but we should rather read

sabbaṃ idaṃ calam iti (§§ 47 (*a*) and 49 (*a*)) with Be, and assume resolution of the fifth syllable. In pāda *d* there is resolution of the first and fifth syllables (§ 26 (*d*)).

Cty: *jigīsaṃ, pariyesanto.* PED takes the verb as the desiderative of *jayati*, but Kern took it as being from *harati* (1916a, p. 44). Cf. the note on 743.

For *paridevita*, a past participle used as an action noun, see the note on 36.

1111. For the comparison of the mind to a monkey cf. 125–26.

1113. Pādas *abd* are *Jagatī*; pāda *c* is *Triṣṭubh*, but it becomes *Jagatī* if we read *virādhaya* with ThagA (text and lemma), Be, and Se. O's reading is probably a corruption of *virā(ga)ye* or *virā(dha)ye* (§ 44).

For *by*- not making position in *byaggheḥi* see § 50 (*d*).

For *ssu* see the note on 225. Since the reference here and in subsequent verses is to past time, it is possible that *ssu* + the present tense is being used as the equivalent of a past tense. See also the note on 1196.

For *abhiruda* see the note on 49. ThagA (text and lemma) and Be read *-ruta*. For *purakkhata* see the note on 37.

1114. Cty: *balānī ti, tāni yeva pañca balāni.* For these see the note on 352.

Cty: *bojjhaṅga-samādhi-bhāvanā ti, satta bojjhaṅge catasso samādhi-bhāvanā ca.* For the seven *bojjhaṅgā* see the note on 161. The four *samādhi-bhāvanā* are given at D iii 222 [IBH].

1115. For *-dukha- m.c.* see § 41. For *ogadha* cf. 179 491. For *niyyānika* see the note on 418.

1116. Pādas *abd* are *Jagatī*; pāda *c* is *Triṣṭubh*.

1117. For *anicca[ṃ] m.c.* see § 43 (*b*).

1118. For *bhikkhasu m.c.* see § 41 and Geiger (1916, § 126).

For *virūpa* see the note on 787.

Cty: *abhisāpam āgato ti, "piṇḍolo vicarati patta-pāṇī" ti ariyehi kātabbaṃ abhisāpaṃ upagato. vuttaṃ h' etaṃ: "abhisāpo 'yaṃ, bhikkhave, lokasmiṃ yadidaṃ piṇḍolo vicarati patta-pāṇī" ti* (= S iii 93 It 89 (Ee *abhilāpo*, but ItA ii 112 explains: *abhisāpo ti, akkoso*)).

1119. For *dosina- m.c.* see § 48 (*b*). In 306 O reads *dosinā-*. ThagA (text and lemma) reads *dosinā-* in both verses.

ThagA (text and lemma) and Be read *visikhantare* for *-antaraṃ*. Cty: *raccha-visikhesu.*

The verse lacks a finite verb, and the cty states: *candimā viya carā ti yojanā.*

1120. ThagA (text), Be, and Se read *hohi* instead of *hoti* in pādas *abc*.

Cf. O (*f.n.*). In the context an imperative form seems preferable to an indicative.

Cty: *dhute rato ti, dhuta-guṇe abhirato.* See the note on 1087. For the *dhutaṅgāni* mentioned in this verse see 845 *ff*.

1121. Pādas *ac* are *Triṣṭubh*; pādas *bd* are *Jagatī*. For *ropetvā m.c.* with Be see § 49 (*a*). For *chettu m.c.* see § 43 (*b*).

Cty: *yathā koci puriso phalāni icchanto phala-rukkhe ropetvā tato laddha-phalo va te mūlato chinditum icchati, tvaṃ idaṃ karosi.* This explanation is based upon a misunderstanding of *phalesī*. As in 527, it is a future participle, in agreement with *taruṃ*: " you are like a man who having planted trees wishes to cut down the very tree which is about to bear fruit ". We should probably read *phalesi* to agree with *taruṃ*, and assume that the lengthening arose because it was taken to be masculine. The sense of the simile demands a third person verb in the *yathā* clause, and we should read *icchati*, as O (*f.n.*) suggests.

Cty: *aniccamhi cale, saṃsāra-mukhe.*

1122. Pādas *ad* are *Triṣṭubh*; pādas *bc* are *Jagatī*.

For *-bbh-* in *maha-bbhayā* see § 40.

1123. For the scansion of *ahirī-* see § 51.

Cty: *dūra-kantanā ti, rājādīhi mittaṃ katvā tesu dubbhitvā dubbhi-bhāvena.* PED (*s.v.*) suggests that *dur-ākantana* is the correct reading, but the metre is against this, and no meaning is suggested for *ākantana* (*s.v.*). I think *kantana* could be a verbal noun from *kantati* " to cut ", cf. Skt *kṛntana*, and the compound could perhaps mean " cutting off afar " = " banishment ".

Cty: *ājīva-hetū ti, ājīva-kāraṇā; jīvika-pakato hutvā ājivikā bhayena.* Cf. the cty on 249: *saddhāya abhinikkhamma, saddhā-nimittaṃ, na jīvik'atthan ti attho.*

1124. Pādas *ac* are *Jagatī*; pādas *bd* are *Triṣṭubh*. In pāda *d* there is a redundant fifth syllable (§ 26 (*d*)). For *du[k]khassa m.c.* with Be (*f.n.*) and Se see § 41. For *-hetū m.c.* in pādas *bc* see § 46 (*b*). For *tv-* not making position in *tvaṃ* see § 50 (*b*).

Cty: *makkha-ppahānaṃ, paresaṃ guṇe makkhanassa pahānaṃ.* For *makkha* see BHSD, *s.v. mrakṣa*.

1125. Pādas *ac* are *Triṣṭubh*; pādas *bd* are *Jagatī*.

ThagA (text and lemma), Be, and Se read *taṇhā avijjā ca*, and this reading seems preferable since it seems impossible to fit two accusatives into the sentence.

The cty explains *piyāpiyaṃ* as being a compound of *piya* and *appiya*, but such a compound might have been expected to have the form *piyappiyaṃ* or *piyāppiyaṃ*, as in 671. Since the things which have been rejected are pleasant, it might be more appropriate to assume that *piyāpiyaṃ* is for *piya-piyaṃ* with lengthening *m.c.* (§ 46 (*a*)), cf. *bhavā-bhava* in 661. We should translate " various pleasant things ".

The other editions read *āvam-* for *āgam-*, although PED does not list *āvamati*. Cty: *āvamituṃ, puna paccāvamituṃ*. *Paccāvamati* is not in PED either. CPD (*s.v. ācam-*) explains both words as wrong readings for *ācam-*, but this must be wrong, since there is clearly a play upon the words *vanta* and *āvam-*. I take *ā-* here in its reversing value (cf. *dā-* and *ādā-*, *gam-* and *āgam-*), and the meaning would be " to swallow back ", cf. JA i 311 (on *vantaṃ paccāvamissāmi* J i 311): *paccāharissāmi*. PTC (Vol. I, p. 343) lists *āvamati*, but incorrectly translates " to vomit ". The correct translation is given for *paccāvamati* (Vol. III, p. 22). The latter word also occurs at ThagA i 116 (on 42): *tena vanta-vamanaṃ kathaṃ paccāvanissāmi?* where Mrs Rhys Davids mis-translates " I will vomit back ". Woodward also quotes (i 116.2) SA ii 245 and DhA ii 123. For the idea of swallowing back what has been rejected see Alsdorf (1955, pp. 16 *ff*).

1126. The break in pāda *c* is unique in Thag (§ 27 (*b*)), and we should perhaps read *-sambhāvo m.c.* (see CPD, *s.v. ajjhatta-sambhava*).

Cty: *ajjhatta-sambhavo, attani sambhūto kutvāpi*. This is similar to the explanation given for *atta-sambhava* by the cty on 260: *attani sambhūtaṃ attāyattaṃ*, and we are probably justified in translating both *atta-sambhava* and *ajjhatta-sambhava* as " having its origin in the self ". Cf. *sallaṃ atta-samuṭṭhānaṃ* in 767 (see the note thereon).

Kataññutāya te is ambiguous, since it can mean " your gratitude (to me) " or " (my) gratitude to you ". I take the verse to mean: " I have been good to you, but to repay me you make me wander through the *saṃsāra* ", i.e. either *kataññutā* is used sarcastically, or we should punctuate *'kataññutāya* and translate " ingratitude ". It is noteworthy that two of Woodward's sources do in fact read *akataññutāya* in the lemma.

For *saṃsarita*, a past participle used as an action noun, see the note on 36, and cf. Thīg 496.

1127. Pādas *acd* are *Jagatī*; pāda *b* is *Triṣṭubh*, but it becomes *Jagatī* if we read *karosi* ⟨*no*⟩ (§ 44), which makes better sense.

Cty: *rāja-d-isī ti, rājā isī; da-kāro pada-sandhi-karo*. It is not clear whether we should take the word as a *dvandva* or a *karma-dhāraya* compound.

For *br-* not making position in *brāhmaṇo* see § 50 (*a*).

It seems essential to follow O's suggestion (*f.n.*) and read *brāhmaṇe* and *khattiye*, although ThagA (text) and Be read *brāhmano* and *khattiyo*. The cty is silent.

1128. For *-hetū m.c.* see § 46 (*b*).

1129. ThagA (text and lemma), Be, and Se read *cāraṇikaṃ va dassayaṃ*. Cty: *caraṇārahaṃ viya mano dassento, caraṇārahaṃ purisaṃ vañcetvā cara-gopakaṃ nipphādento viya, punappunaṃ taṃ taṃ bhavaṃ dassento*. I cannot improve upon Mrs Rhys Davids' suggestion (Breth., p. 419).

ThagA (text and lemma) and Be read *nanu* for *na nūna*, but the pāda is then unmetrical. In 1143 all the editions read *nanu*, which should be replaced by the more metrical *na nūna*.

For *muhuṃ muhuṃ* see the note on 125.

For the idea of sporting with the insane cf. 931.

1130. See the note on 77.

1131. It is clear from the examples given by Edgerton (BHSD, *s.v. adhitiṣṭhati*) that he is correct in translating *adhiṭṭhahi* here as " made this world to appear (by his supernatural power) . . . ", although PED does not list this meaning. For *adhitiṭṭhati* in the sense of " take possession of " see 580 and the note thereon. For " fixing the mind upon " see 78[illegible]. In 1143 *adhiṭṭhita* is used in the sense of " brought under the control of . . . ". For *adhiṭṭhāna* see the notes on 38 and 566.

Cty: *pakkhanda maṃ, maṃ pakkhandehi, anupavesehi*, i.e. the cty takes the verb, as the sense demands, as a causative. The original reading was presumably *pakkhande*, which was shortened to *pakkhandi m.c.* (the cty records this as a *v.l.*). When this form was no longer recognized as a causative it was replaced by the metrical equivalent *pakkhanda*.

PED does not quote the use of the ablative with *tāreti* " to rescue from . . . ".

1132. No edition supports O's suggestion (*f.n.*) of reading *'nuvattituṃ* for *nivattituṃ*. Cty: *idāni tava vase nivattituṃ na yutto*.

PED does not list *dhārin* in the sense of " suffering, enduring ".

1133. ThagA (text and lemma), Be, and Se read *adho divā*, which seems preferable to *adhodisā*.

Cty: *jāti-ādīhi rāgâdīhi kilesehi ca upaddutā, pīḷitā ca*.

For *tibhava* see the note on 1089.

1134. ThagA (text and lemma), Be, and Se read *dhiti-pparaṃ* for *dhi dhī paraṃ*. Cty: *dhiti-paran ti, dhiti-parāyanaṃ paraṃ maṃ, thira-bhāve ṭhitaṃ*. For *-pp-* in *-pparaṃ* see § 40. For *pūra m.c.* see § 46 (*b*).

No edition supports Woodward's suggestion (iii 1. 7.7) of reading *ahaṃ* for *alaṃ*, but it is difficult to fit *alaṃ* into the sentence, and the pāda could well have been influenced by 1132*b* which includes both *ahaṃ* and *alaṃ*.

ThagA (text and lemma), Be, and Se read *-sandaniṃ* for *-sandani*, but I now think that I was wrong to suggest (App. I, p. 231) the adoption of this reading. The form in *-iṃ* is probably a later normalization of the old historic *-i* = nominative/accusative neuter singular of an *-in* stem. PED lists neither *sandana* nor *sandanin* with the meaning " flowing ".

Mrs Rhys Davids prefers (Breth., p. 379.4) to read *ubhato*, as do ThagA (text and lemma) and Be. For *dubhato* and *dubhaya* see PTC, Vol. II, p. 345.

1135. Cty: *pabbhāra-kūṭe ti, pabbhāra-ṭṭhāne c' eva pabbata-sikhare ca.* Although PED gives " slope " for *pabbhāra-ṭṭhāna*, " cave " would seem more appropriate if we are to take *vigāḷha* as applying to *pabbhāra* and *sevita* as applying to *kūṭa*. " Cave " is adopted as the translation in 522 524 545. Edgerton quotes " bird-shelter, rocky overhanging crag with ledge beneath " for *prāgbhāra* (BHSD, *s.v.*).

Cty: *pakaṭe va sundare ti, pakatiyā eva sundare atitti-manohare. pakaṭe vasundhare ti vā pāṭho: pākatike bhūmi-ppadese ti attho* (although *vasundharā* is feminine). The phrase must mean " in a place (which is) natural and beautiful ", i.e. " naturally beautiful ".

1136. For the repetition of *su-* cf. 43 211–12.

MW quotes Skt *chadana* in the meaning " wing ", cf. *chāda* 307 1108, and this is probably the meaning here, in which case *pekhuṇa* probably means " tail-feather " despite PED (*s.v.*). See the note on 211.

For *-cch-* in *-cchadanā* see § 40.

1137. Pādas *abd* are *Jagatī*; pāda *c* is *Triṣṭubh*. In pāda *c* there is resolution of the fifth syllable (§ 26 (*d*)). For *mudū m.c.* see § 47 (*b*).

For *vuṭṭha* < Skt *vṛṣṭa* cf. 1065 and see the note on 400. For *deva* see the note on 1.

For the simile connecting flowers and clouds because of their colour see the note on 1068.

Cty: *caturaṅgule tiṇe ti, ten' eva vassodaka-pātena tattha tattha tiṇe suratta-vaṇṇa-kambala-sadise caturaṅgule jāte. sampupphite megha-nibhamhi kānane ti, pāvuse megha-saṅkāse kānane samma-d-eva pupphite.* As Buddhadatta pointed out (p. 235), Mrs Rhys Davids mistranslated this verse.

1138–39. For *labbhati m.c.* see § 46 (*b*).

1138. In pāda *c* Be reads *na tâhaṃ kassāmi*, and ThagA (text and lemma) and Se read *taṃ tâhaṃ kassāmi*. Neither of these readings scans. Cty: *tan ti cittaṃ āmasati. ta iti nipāta-mattaṃ.* Ke reads as O, which seems perfectly satisfactory, if the first *taṃ* is taken in the sense of " therefore ". We should probably read *tathā* for *yathā* in pāda *d*. For *biḷāra-bhastā* see M i 128, and cf. *biḍāla-bhastrā* at Mvu ii 261–62.

1139. Pādas *abd* are *Jagatī*; pāda *c* is *Triṣṭubh*. For the scansion of *vir'yena* see § 51. For *mayha m.c.* see § 43 (*b*).

Cty: *viriyena, bhāvanā-balaṃ uppādetvā.*

1140. Cty: *ujunā, avaṅka-gatinā.*

For the scansion of *-ācariyo* see § 51.

1141. For *nibandhisaṃ m.c.* see § 41 and the note on 78. Ke reads *nibandhissaṃ*.

Cty: *ārammaṇe, kamma-ṭṭhānārammaṇe.* Four of these bases for meditation are given at Vbh 332–33 [IBH].

1142. There is resolution of the fourth syllable in pāda *c* (§ 27 (*d*)).

Cty: *sabbaso āyatana-samudayassa vibhavaṃ sambhavañ ca asammohato disvā*, i.e. *samudayaṃ vibhavaṃ* is taken as a split compound (see the note on 42). For *āyatana-samudaya* cf. *disvā āyatan'uppādaṃ* in 641. It is, however, possible that *samudaya* is used here in the sense of "defilement", cf. *saṃkileso dukkhaṃ, tad-abhisaṅgo taṇhā samudayo* Netti 110, *samudayo kilesā* Netti 191. MW quotes (without reference) a Buddhist use of *samudaya* in the sense of "aggregate (of the *skandhas*)", and AMg *samudaya* has the meaning "group, collection". It could therefore be a synonym of *samussaya*, explained by Mrs Rhys Davids (Breth., p. 149.2) as "compound of the five *khandhas*, bodily and mental". If this is so we can compare *upādāna-kkhandhānaṃ samudayañ ca atthaṃ-gamañ ca* S iii 160.

For *yoga* see the note on 413.

1143. There is a syllable missing in pāda *c* (§ 27 (*d*)). For *na nū* (*na*) *m.c.* see §§ 44 and 47 (*b*) and the note on 1129. ThagA reads *nūna* in the text but *nanu* in the lemma.

For *adhiṭṭhitaṃ* see the note on 1131. Cty: *anuvattantaṃ*.

Cty: *catubbipallāsa-vasaṃ, anicce niccan ti, asubhe subhan ti, dukkhe sukhan ti, anattani attā ti, imesaṃ catunnaṃ vipallāsānaṃ vasaṃ*. Only three *vipallāsā* are mentioned at A ii 52 Netti 85 Vism 683, but four are mentioned in BHS (see BHSD, *s.v. viprayāsa*).

Cty: *gāmaṇḍalaṃ va parinesi citta man ti, ambho citta, maṃ gāmadārakaṃ viya ito c' ito ca parikaḍḍhasi*. PED gives (*s.v. gāmaṇḍala*): "'the round of the ox', like the oxen driven round and round the threshing floor". It also gives (*s.v. go-maṇḍala*) "ox-beat, ox-round", "herd of cows" (cf. *go-maṇḍala-paribbūḷhaṃ* Sn 301, glossed (SnA 320): *go-yūthehi parikiṇṇaṃ*, and *go-sāmiko go-maṇḍalaṃ disvā* SA i 31), "cowherd, peasant". It is not clear whether in the last meaning the word should be spelt *go-* or *gā-*. At M i 79 it is spelt *go-*, and at MA ii 48–49 it is spelt *go-* in the lemma and explained *gopāla-dāraka*; at M ii 155 it is spelt *gā-*, and at MA iii 411 it is spelt *gā-* in the lemma and explained *gāma-dāraka*; at Cp 102 it is spelt *gā-*, but at CpA 269 it is spelt *go-* in the lemma and explained *gāma-dāraka*.

The translation here will depend on whether the word is taken as being in apposition to *maṃ*, or as the sphere of action, governed by *pari-* in *parinesi*. I think the latter, but instead of "ox-round" I translate "the circle of the earth" (quoted by MW from lex.), cf. *puthuvi-maṇḍala* in 674. In this sense and in the sense of "herd of cows" I think the spelling should probably be *go-maṇḍala*. In the sense of "peasant" the cties include *gāma-* in the explanation, so we should perhaps spell *gāmaṇḍala*, and see the word as a compound of *gāma* and **aṇḍala*. Can this be connected with *aṇḍaka* "harsh, rough, insolent"?

For *-cch-* in *-cchidaṃ* see § 40.

PED does not list *saṃsevati*/*saṃsevate*, although *saṃsevati* is quoted *s.v. saṃsevanā*.

1144. The metre is *Jagatī*, but we should probably read *ramissaṃ* for *ramissasi* in pāda *c* with ThagA (text and lemma), Be, and Se, so that the pāda becomes *Triṣṭubh*.

ThagA (text and lemma), Be, and Se read *pāvusa-* for *pāvisi*, but this leaves a series of inexplicable accusatives. The cty explains them as being objects of *labhitvā* (understood), which perhaps indicates that the pāda originally contained an absolutive. I prefer to explain *pāvisi* as an absolutive, either corrupted < *pāvisiy'* (cf. *uparundhiy'* 525), or as a genuine absolutive in *-i* (see Edgerton, BHSG § 35.49). When this was misunderstood and taken as a second person singular form, *ramissaṃ* was changed to *ramissasi* to fit in with it.

Cty: *parābhavissasi, saṃsāra-byasane ṭhassasī ti attho.* Mrs. Rhys Davids interprets this (Breth., p. 381.4) as " thou shalt beyond-become, look down upon or become superior to " and PED quotes this reference for the meaning " to win through, to surpass ", but these translations seem to be based upon a misunderstanding of the cty, which really says " I shall rejoice, you will remain in the disastrous *saṃsāra* ". The unjustified meaning should be deleted from PED.

1145. There is a redundant fifth syllable in pāda *b* (§ 27 (*d*)) which can be removed by reading *c' anubhonti*. For *tuyha m.c.* see § 43 (*b*).

PED is wrong in stating that *vattin* occurs only in the compounds *cakka-* and *vasa-vattin*.

Cty: *yaṃ, geha-nissitaṃ, sukhaṃ.* Six *geha-sitāni somanassāni* are given at M iii 217 [IBH].

1146–1208. As in the case of Ānanda (1018–50), the cty notes that this set of verses is a collection of utterances made at various times: *tattha tattha bhāsitā gāthā tā saṅgīti-kāle dhamma-saṅgāhakehi vuttā* (§ 10).

1146–47. There are nine syllables in pāda *a* of these verses (§ 37).

1147. For the simile in pādas *cd* see the note on 256, and cf. 1149.

1148–49. There is resolution of the seventh syllable of pāda *a* in these verses (§ 36).

1149. See the note on 1147.

1150. The compounds in pādas *ab* may be taken as feminine singular vocatives, or as locatives in agreement with *pūre* (cf. the note on 1151).

O's MSS and Be read *pure*. O (*f.n.*) compares 279, where the MSS are divided on the spelling. For *pūre m.c.* see § 46 (*f*) and the note on 279. For *mamāyase* see the note on 575.

Cty: *para-gatte, aññasmiṃ padese soṇa-sigāla-kimi-kulādīnaṃ gatta-bhūte kaḷebare.* Cf. *kimi-kulālayaṃ kaḷevaraṃ* Thīg 467, *kimīnaṃ ālayaṃ etaṃ nānā-kuṇapena pūritaṃ* SA i 274 SnA 397. Perhaps we should read *parabhattaṃ* (cf. Thīg 469) and translate " the food of others ". For the alternation *bh/g* cf. the variant *geṇḍu* for *bheṇḍu* in 164.

1151. The first two compounds in pādas *ab* may be feminine singular vocatives, or locatives in agreement with *kāye* (cf. the note on **1150**).

Cty: *ura-gaṇḍa-pisācinī ti, ure uṭṭhita-gaṇḍa-dvaya-vatī bhayānaka-bhāvato anatthāvahato ca pisāca-sadisī.* Cf. *du' āssa gaṇḍā ure sujātā* J v 202. For a similar Jain sentiment cf. *rakkhīsu gaṃḍa-vacchāsu* Utt. 8.18.

1152. The metre is *Āryā*, and we must read *duggandha-karaṃ* with ThagA (text), Be, and Se. This leaves the line one *gaṇa* short, and Alsdorf (App. II, p. 237) accepts O's suggestion (*f.n.*) of reading (*karīsa-*)*paribandhaṃ* (§ 44). If this suggestion is accepted PED and PTC need correction.

Cty: *paribandhan ti, sammā-paṭipatti-paribandha-bhūtaṃ.* PED does not quote *paribandha* from the canon, nor does it list the verb *paribandhati*, although explaining *kari-paribandha* as *karīsa-paribaddha*.

For *bhikkhū m.c.* see § 47 (*f*). For *yathā m.c.* see § 49 (*g*).

1155. ThagA (text) reads *ākāsaṃ hi*, and the cty explains: *ākāsaṃ rañjituṃ.* For the sentiment cf. *ākāse rūpāni likhissāmi* M i 127 [IBH].

1156. We should punctuate *tad ākāsa-samaṃ*, and translate either " this mind is like . . . " or " therefore do not harm . . .". The cty includes both *tayidaṃ mama cittaṃ* and *tasmā* in the explanation.

O (*f.n.*), comparing **1173** and **1204**, suggests reading *āsīdi* for *āhari*. Be and Ke read *āsādi*; ThagA (text and lemma) reads *āhari*, but the cty explains *mā āsādehi*, which looks like a gloss upon *āsādi*. The cty on **1173** gives the same explanation. For the use of *āsad-* cf. **280 774–75 1187** *ff* **1204–6**.

Cty: *pakkhimā, salabho.* Cf. Skt *śalabha* " a kind of moth (such as is attracted by a lighted candle ?) ", *śalabhāyate* " to act like a moth, to fly recklessly into fire ", and *pataṃga-vṛtti* " the manner of a moth (attracted by a light) " (MW). PED does not quote *pakkhima* in the sense of " moth ".

1157. See the notes on **769** and **1020**.

1158. For *anekākāra-sampanne* see the note on **929**.

1159. ThagA (text), Ke, and Se add:

(uppāda-vaya-dhammino|
uppajjitvā nirujjhanti: tesaṃ vūpasamo sukho||)

As Mrs. Rhys Davids (Breth., p. 385.1) and Stede (p. 32) point out, the verse does not occur elsewhere in Thag.

1160. For the scansion of *sukhumaṃ* see § 51, but if we read *sukhumaṃ* (*le*) with the other editions (§ 44), we can scan *sukhᵘmaṃ* or assume resolution of the first syllable in pāda *a*.

For *parato passanti* (also in **1161**) cf. *parato disvā* Thig 101, *ayaṃ kāyo parato samanupassitabbo* M i 500. Cty: *parato ti anattato: tassa atta-ggāha-paṭikkhepa-dassanaṃ h' etaṃ.*

1163. See the note on 40.

1164. For *Migāramātu pāsāda* (in 1192 also) see *Pāsāda-kampana-sutta* S v 270. The incident is also referred to at SnA 337, in the introductory story to *Uṭṭhāna-sutta* (= Sn 331–34). The mention at M i 337, which Mrs Rhys Davids refers to (Breth., p. 386.1), is identical with 1192.

1165. There is resolution of the first syllable in pādas *ab* (§ 36).

1166. With pāda *d* cf. 177.
Poriso is presumably *m.c.* for *puriso*.

1167. See the note on 41. ThagA (text) reads *va* for *ca* in pāda *c*, and Be omits *ca*, although reading it in 41.

1170. Cty: *sotthiyo ti, sotthiya-jātiko. veda-sampanno ti, ñāṇa-sampanno.* See the note on 24.

1171. For *tiṇṇaṃ vedāna pāragū* see the note on 24. For *vedāna m.c.* see § 43 (*b*). For *-gū* see the note on 10.
Be reads *etaṃ* (as the subject of *agghati*) instead of *ekaṃ*. The cty includes *etaṃ* in its explanation, but does not mention *ekaṃ*. We should probably read *etaṃ*. Cf. *tṛṣṇā-kṣaya-sukhasyaitat kalāṃ nārghati ṣoḍaśīm* Uv. 30.31.

1172. With *yo so* cf. *yo so* in 225 and *yo ve* in 1192. See the note on 225.
ThagA (text and lemma), Be, and Ke read *aphassayi* for *apassayi*. Cty: *aphassayī ti, anekākāra-vokiṇṇa-samāpattiyo samāpajji*. Cf. 1202, where the cty explains: *vimokkhena aphassayī ti, jhāna-vimokkhena nissayena abhiññāṇena phassayī ti adhippāyo.*
Cty: *aṭṭha vimokkhānī ti, rūpa-jjhānādike aṭṭha vimokkhe.* These are given at D iii 261–62 and explained in detail at Ps ii 38–40.
Cty: *pure-bhattan ti, bhatta-kiccato pure yeva.* Cf. *pure-bhattaṃ nāma, aruṇ'uggamanaṃ upādāya yāva majjhantikā* Vin iv 272 and *pacchā-bhattaṃ nāma, majjhantike vītivatte yāva atthaṃ-gate suriye* Vin iv 273. Edgerton, however, translates BHS *eka-puro-bhaktena* and *ekena puro-bhaktena* as "during, at the time of, a single breakfast" (BHSD, *s.v. puro-bhakta*).

1173. Be reads *āsādi* for *āhari*. See the note on 1156.
Cty: *khaṇi, ummūlehi*, taking *khaṇ-* as though < *khan-* "to dig". It would be better to derive it from *kṣan-* "to destroy". See Ñāṇamoli's note (1956, p. 151.29).
Cty: *vijaṭi, sattadhā phali.* PED does not quote this intransitive use of *vijaṭati* "to split"; or is it the aorist passive of *vijaṭeti*? See Geiger (1916, § 177). For the transitive cf. *vijaṭetvā mahā-jaṭaṃ* Ap 482, glossed (ApA 518): *padāletvā*, and JA iii 523 (on *vijetvā* J iii 523): *vijetvā, vijaṭetvā, vilumpitvā.* See also Rhys Davids' note (Dial. i 116.3).
For *br-* not making position in *brāhmaṇa* see § 50 (*a*). For the scansion of *arahantamhi* see § 51.

1174. ThagA (text and lemma), Be, and Se read *adho-gamaṃ* for *acaṅkamaṃ*. Cty: *adho-gamaṃ, heṭṭhā-gāmiṃ, māyā-sāṭheyya-anugatattā.* This reading seems preferable.

For *purakkhata* see the note on 37.

1175. ThagA (text and lemma) reads *saṅkāre* for *saṅkhāre*. Cty: *kilesāsuci-vimissite saṅkāre*. It is, however, possible that O's reading is correct and represents a pun upon *saṅkhāra* and *saṅkāra*. For puns which disregard the aspirate see the note on 639. See also the note on 1180.

Pāda *d* may be taken as explaining Poṭṭhila's nick-name Tuccha-Poṭṭhila (see DhA iii 417–21).

For *kimī m.c.* see § 46 (*f*).

1176. Cty: *vimuttaṃ ubhato-bhāge ti, ubhato-bhāgehi arūpa-samāpattiyā rūpa-kāyato, maggena nāma-kāyato: yathārahaṃ tehi yeva vikkhambhana-samuccheda-bhāgehi vimuttan ti attho.* Cf. *puggalo ubhato-bhāga-vimutto* M i 477, and Miss Horner's note (MLS ii 151.3).

1177. For *maccu-hāyinaṃ* see the note on 129.

For *manussānaṃ puñña-khettaṃ* cf. 566.

1178. For *tiṭṭhantī m.c.* see § 46 (*f*) and the note on 90.

1180. Be reads *saṅkhāren' opalippati*, which is probably an attempt to overcome the difficulty of having *upalippati* constructed with both the instrumental and locative in the same sentence (see the notes on 10 and 1089). If *saṅkhāre* is taken with *na* to form an instrumental singular, then *na*, which seems essential to the sense, disappears. It is also doubtful whether *saṅkhāra* is appropriate here in the singular. If a plural form is thought necessary, then *saṅkhāre* can be regarded as an instrumental plural in *-e* < *-ais* (see Geiger (1916, § 79) and the note on 102). ThagA (text, lemma, and explanation) reads *saṅkāre*, against all the MSS and editions if I understand Woodward's notes (iii 170.6 and 171.1) correctly. Woodward was doubtless influenced in his decision to go against the MSS by the occurrence of *saṅkāre* in 1175 (see the note thereon), but he was probably wrong to do so. I take *saṅkhāre nopalippati* to mean exactly the same as *sabbesu dhammesu anupalitto* in 10. For the equation of *dhamma* and *saṅkhāra* see 678 and the note on 10.

1181. The other editions read *yassa* for *yasse*, and it is probable that the latter is merely a misprint. O reads *yassa* in 909.

In this verse only Be reads *muhuttena* (see the note on 909), and the cty employs a locative to explain *muhutte*.

For *br-* not making position in *-brahma-* see § 50 (*a*).

1182. Cty: *Sāriputto vā ti ādikā gāthā āyasmato Mahāmoggallānena attano guṇe pakāsentena vuttā. yo bhikkhu pāraṅgato pāraṃ pariyantaṃ ukkaṃsaṃ gato, so Sāriputto sāvakehi paññādīhi guṇehi paramukkaṃsa-gato paññāya sīlena hi paramukkaṃsa-gato ettāva-paramo siyā, eta-paramo*

eva n' atthi tato uttari ti. The same phrase recurs at M iii 262 and S i 34. MA v 81 and SA i 89 explain: *va, avadhārana-vacanaṃ etehi paññādīhi Sāriputto-va seyyo ti vadati. yo koci nibbānaṃ patto bhikkhu, so etāva-paramo siyā, na therena uttar'itaro nāma atthī ti vadati.* As these varying explanations show, this verse is to be interpreted differently in the different contexts. Elsewhere it means: "May a bhikkhu who has reached the far shore be as supreme as Sāriputta is (*va* = *iva*, not *eva*), because of his wisdom, etc." Here, in conjunction with 1183, it means: "Sāriputta indeed may be supreme in respect of wisdom, (but) I am supreme in respect of *iddhi*." Cf. the Buddha's description of Sāriputta as *etadaggaṃ mahā-paññānaṃ*, and of Moggallāna as *etadaggaṃ iddhivantānaṃ* (A i 23).

There is resolution of the fourth syllable in pāda *b* (§ 36). S i 34 55 ii 277 normalizes the pāda by reading *sīlen'*.

1183. Pādas *bc* have ten syllables (§ 37). Pāda *b* can be regularized by reading [*atta*-]*bhāvaṃ*, and pāda *c* by excluding [*ahaṃ*] (§ 45). ThagA reads *-sahassassa* in the text, but *-sahassaṃ* in the lemma. The explanation includes *-sahassa-atta-bhāvaṃ*, which seems to be based upon the same reading as O.

Cty: *nimmine, nimmineyya nimminituṃ samattho.* For the use of the optative in a potential sense see Speyer (1886, § 343).

For the idea of magic in *nimmin-* see the note on 563.

1184. There is a redundant syllable at the beginning of pāda *b* (§ 27 (*d*)).

For *pūti-latā* cf. Sn 29 and Miln 369. For the idea of the elephant bursting its bonds cf. Thīg 301 and Mvu ii 406.

1186. See the note on 605.

1187–1208. These verses recur at M i 337–38.

1187–88. The variant spelling *Dussī* for *Dūsī* (= Māra) is not listed in DPPN. The incident referred to is related at M i 336.

There is resolution of the first syllable of pāda *c* in these verses (§ 36). For *br-* not making position in *brāhmaṇaṃ* see § 50 (*a*).

1188. Cty: *paccatta-vedanā ti, pāṭiyekkaṃ vedanā-janakā.*

1189. For *nigacchasi* as a future see the note on 14.

1190. Pāda *a* has nine syllables (§ 37). Se and M i 337 read *sarassa* for *sāgarasmiṃ*, and Be reads *sarasmiṃ*. The cty and MA ii 422 explain: *mahā-samuddassa majjhe.* We should probably read *sarasmiṃ* with Be. For *majjhe* with a locative see the note on 663.

For the cadence of pāda *b* see § 35 (*a*). It can be normalized by reading *kappa-*[*ṭ*]*ṭhāyino* (§ 41) with Be and M i 337.

For the scansion of *veḷur'ya-* see § 51.

1192. For the reference to *Migāramātu pāsāda* see the note on 1164.

ThagA reads *kampayi* in the text, but *kampayiṃ* in the lemma. The cty explains: *kampesiṃ*.

1194. For the shaking of the *Vejayanta-pāsāda* see M i 253.

1196. The questioning of Sakka is related at M i 252 254.

Cty: *so paripucchatī ti, so Moggallāna-tthero pucchi. atīt'atthe hi idaṃ vattamāna-vacanaṃ.* This raises the possibility that here *so* is <*sma*, and is used as in Skt to make a past tense from a present tense (see the note on 225). For a comparable formation in MIA see R. Hiersche's discussion (pp. 89–92) of *huvaṃti nam* in Asoka's Rock Edict VIII (B) at Dhauli and Jaugaḍa.

1198. This episode is stated by the cty to be related in the *Baka-brahma-sutta*. Mrs. Rhys Davids identifies this with the *Brahma-nimantika-sutta* (M i 326–31), as does Woodward, but the *Baka-brahma-sutta* in fact occurs at S i 142–44. The question and answer are found at S i 145 in the *Aññatara-brahma-sutta*, although the views rejected are attributed to Baka.

Pāda *a* has nine syllables (§ 37). In pāda *b* we should probably read *Sudhammāyam* (§ 49 (i)) and assume resolution of the fourth syllable (§ 36).

Cty: *Sudhammāyaṃ abhito sabhan ti, Sudhammāya sabhāya ṭhito.* MA ii 422 glosses: *Suddhammāya sabhāya samīpe.* Be reads *ṭhito sabham*, but see CPD, *s.v. abhito*.

Pāda *c* has ten syllables (§ 37). Be reads *tyāvuso*, and M i 338 omits *sā*. The pāda could be normalized by reading *kiṃ* for *ajjāpi*, and assuming that *ajjāpi* was introduced to contrast with *pure*.

1199. M i 338 reads *anupubbaṃ* for *pañhaṃ puṭṭho*.

1202. The other editions and M i 338 read *aphassayi* for *apassayi* (see the note on 1172).

Cty: *Mahā-neruno kūṭan ti, kūṭa-sīsena sakalam eva Sineru-pabbata-rājaṃ vadati.* See DPPN, *s.v. Neru*.

Cty: *vanan ti, Jambu-dīpaṃ. so hi vana-bahulatāya vanan ti vutto. tenāha "Jambu-saṇḍassa issaro" ti* (= 822). *Pubba-videhānan ti, Pubba-videha-ṭṭhānaṃ, Pubba-videhan ti attho.* MA ii 423 explains: *Pubba-videhānañ ca dīpo.*

Cty: *ye ca bhūmi-sayā narā ti, bhūmi-sayā narā nāma Aparagoyānaṃ Uttarakurūnañ ca manussā. te hi gehābhāvato bhūmi-sayā ti vuttā. te pi sabbe aphassayī ti sambandho. ayaṃ pan' attho Nandopananda-damanena dīpetabbo.* MA ii 423 adds: *vatthu Visuddhi-magge Iddhikathāya vitthāritaṃ* (= Vism 398 *ff*).

1204. For the cadence of pāda *b* see § 35 (*c*).

M i 338 reads *sa ḍayhati* for *paḍayhati*. For the alternation *p/s* see the note on 49.

ThagA (text and lemma) punctuates *āsajja nam*, as O. M i 338 reads

āsajjana. The cties are divided on the question of whether to regard *āsajjanaṃ* as one word or two. SA i 179 (on S i 114) explains: *āsajjanan ti, āsādetvā ghaṭṭetvā*; VinA vi 1277 (on Vin ii 203) explains: *āsajjanan ti, attena patvā, viheṭhetvā ti vā attho*; JA v 208 explains: *āsajjanaṃ, patvā.* ItA ii 100–1 (on It 86 *āpajja naṃ* (for the alternation *p/s* see the note on 49)), however, explains: *āsajja, āsādetvā viheṭhetvā*; SnA 384 (on Sn 418) explains: *āsajjā ti patvā, samīpaṃ tassa gantvā.* PED (*s.v. āsajjana*) states that it is a neuter noun made from *āsajja*, but elsewhere (*s.v. na*[1]) it explains the word as being *āsajja* + the emphatic particle *naṃ*. In several of the contexts it would be possible to explain *naṃ* as being the third person pronoun in agreement with the object of *āsajja*, but this would not apply to J v 208, where the object is neuter plural. Probably it is best to regard *naṃ* as a particle, although it would be possible to regard *āsajjanaṃ* as one word, and assume that it is a development < **āsajjānaṃ*, i.e. *āsajja* extended by the *-naṃ* suffix seen in *-tvā/-tvānaṃ* and *-ya/-yānaṃ* (see Geiger (1916, §§ 210 214)).
For *ca* = *tu* see the note on 41.

1205. ThagA (text) reads *dahissas'*, and ThagA (lemma), Be, Se, and M i 338 read *dahissasi*. The sense of the verse requires a second person verb, and the reading of ThagA (text) is better metrically.
M i 338 reads *āsajjana*, cf. 1204.
Cty: *Tathāgataṃ, ariya-sāvakaṃ.* See the note on 280. The cty on 1207 explains: *buddhamhā, buddha-sāvakato.* I agree with Miss Horner (MLS i 403.8) that there is no need to follow the cty in these interpretations.

1206. M i 338 reads *āsajjana*, *cf.* 1204.
For *pasavī m.c.* see § 46 (*f*).

1207. There is resolution of the first syllable of pāda *a* (§ 36).
Be reads *cīyate* for *miyyate*, and M i 338 *ciyati*. O (*f.n.*) suggests *ciyyate*. Mrs. Rhys Davids' translation "dieth out" is presumably incorrect even for *miyyate*, for the cty explains: *miyyate, upamiyyati*, i.e. taking it from *mā-* "to measure".
For *buddhamhā* see the note on 1205.
Cty: *āsaṃ mākāsi bhikkhusū ti, bhikkhū virodhemi, vihesemī ti etaṃ āsaṃ mākāsi.*

1208. Cty: *ayañ ca gāthā dhamma-saṅgāyana-kāle ṭhapitā* (§ 3).
O (*f.n.*) suggests *antaradhāyatha*. This is read by Be. M i 338 reads *aghaṭṭesi* for *atajjesi*.

1209–79. Of Vaṅgīsa's verses 1209–62 occur at S i 185 *ff*, but 1253–62 do not agree entirely with S i 196; 1227–30 occur at Sn 451–54; and 1263–78 occur at Sn 343–58.

1209. For pāda *b* see the note on 46.

1210. Cty : *daḷha-dhammino ti, daḷha-dhanuno ; daḷha-dhanu nāma dvi-sahassa-thāmaṃ vuccati ; dvi-sahassa-thāman ti ca yassa āropitassa jiyāya bhaṇḍa-loha-sīsādīnaṃ bhāro daṇḍe gahetvā yāva kaṇḍa-ppamāṇā nabhaṃ ukkhittassa paṭhavito muccati.* *Dhammino* is < Skt *dhanvino*, and must be a borrowing from a dialect where *-nv-* > *-mm-* (cf. G. Dh *amedi* < *anveti*) instead of > *-nn-*. *Dṛdha-dhanvin* occurs in Skt in the senses of " having a strong bow, a good archer " and " furnished with strong archers " (MW).

Cty : *samantā parikireyyun ti, samantato kaṇḍe khipeyyuṃ. kittakā ? ti ce, āha sahassaṃ apalāyinaṃ. yuddhe parammukhānaṃ sahassa-mattānaṃ.* In the paraphrase the cty includes the phrase *kaṇḍe pavasseyyuṃ*, showing that *parikir-* is taken in the sense of " to scatter ". SA i 268 (on S i 185) explains : *sarehi parikireyyuṃ*, i.e. " to surround ". SṬ explains *parikireyyun ti, vijjheyyuṃ* [LSC], i.e. " to shoot ". The paraphrase explains : *ugga-puttā sahassa-mattā kadāci pi yuddhe parājayaṃ appattā*, indicating that *sahassaṃ apalāyinaṃ* (= genitive plural acc. CPD) is taken in apposition to *ugga-puttā*. The remainder of the paraphrase is quoted by Mrs. Rhys Davids (Breth., p. 397.4). It would be possible to take *apalāyinaṃ* as an accusative singular, agreeing with " me " (understood) : " if they were to surround me, not running away " = " I would not run away ". The syntax is, however, strange, and I am not certain that I understand what the author is trying to say. Perhaps it is : " If archers were to surround me I should run away (because I am not a war-like man), but if women came I should not run away (because I am not afraid of evil) ". If this is correct then we could separate *apalāyi naṃ*, and take the former as the past tense of *palāyati* and the latter as the emphatic particle : " I ran away indeed ".

If *apalāyinaṃ* is genitive plural then *-inaṃ* is *m.c.* (§ 48 (*c*)).

1211. *Dhamma* in the plural here is difficult to translate, and I should prefer to divide *dhamme svamhi* = *so amhi*. No edition has this reading, but Be and S i 185 read *dhamme s' amhi*, and Mrs. Rhys Davids writes (KS i 235.2) " not *dhammesu*, but *dhamme su*, or *so* ". SA i 269 reads *dhamme sv amhi* in the lemma, and explains : *sake sāsana-dhamme patiṭṭhitaṃ*. Here *sake* seems to be the explanation of *svamhi* = locative singular of *sva* < Skt *sva* (not in PED).

1212. Be and S i 186 read *sakkhī* for *sakiṃ*. Although ThagA (text and lemma) reads *sakiṃ*, it glosses it as *sammukhā*, which is the explanation given for *sakkhī* at SA i 269. Perhaps the correct reading is *sakkhiṃ*, i.e. adverbial accusative.

The cty explains that *maggaṃ* is *liṅga-vipallāsena vuttaṃ*, and SA i 269 gives the same explanation. *Mārga* occurs exceptionally in Skt as a neuter noun (MW).

For *ādicca-bandhu* see the note on 26.

1213. The other editions, and S i 186, read *evañ ce maṃ* for *evaṃ evaṃ*, and this reading should be adopted.

Be and S i 186 read *pi dakkhasi* for *udikkhasi*. ThagA reads as O in the text, but *pi udikkhasi* in the lemma. This is explained: *gata-maggaṃ pi na passasi*, which is evidently based upon a text which included *pi*. We should probably read *pi dakkhasi*, or perhaps *pi dakkhisi* (= future), cf. Thig 232 *na dakkhisi*.

1214–22. These verses, whose metre Mrs. Rhys Davids could not name (KS i 236.2), are in *Vegavati* metre, with occasional *Vaitālīya* pādas.

1214. Pāda *a* has a syllable missing, and we should read *aratiṃ* ⟨*ca*⟩ (§ 44) with ThagA (lemma) and Be.

For *sabbasō m.c.* see § 49 (*f*). For *vanatha* see the note on 338.

ThagA (text and lemma), Be, and Se read *nibbanatho* for *nibbanathā*, but I now think that I was wrong to suggest (App. I, p. 231) the adoption of this reading, which leaves the pāda with a redundant syllable (§ 31 (*c*)). I now think the correct reading should be *nibbanathāvanatho*, i.e. a *dvandva* compound. S i 186 (*v.l.*) reads *nibbanatho anato*, and SA i 269 glosses: *arato, taṇhā-rati-rahito* (but see CPD, *s.v. anata*).

1215. In pāda *a* the second syllable of *idha* must be lengthened *m.c.* We could read *idhā* or *idha*⟨*ṃ*⟩ (§ 47 (*c*)), or ⟨p⟩pathaviṃ (see § 40 and the note on 777). For *jagatogadha*[*ṃ*] and *eva*[*ṃ*] *m.c.* see § 43 (*b*).

ThagA (text and lemma), Be, and Se read *vehāsaṃ*, and this is certainly the correct reading. It must, however, be scanned *vĕhāsaṃ m.c.*, which is why the spelling *vihāsaṃ* arose.

ThagA (text and lemma), Be, Se, and S i 186 read *mutattā* for *muttantā*. Cty: *mutattā ti, pariññāta-atta-bhāvā paṇḍitā*. *Mutattā* is preferable *m.c.* Mrs. Rhys Davids' cty seems to have read *mutantā, pariññā* (Breth., p. 398.6).

1216. Pādas *cd* are *Vegavati* extended by a long syllable at the beginning.

For *upadhi* see the note on 152.

ThagA (text and lemma) reads *gathitāse*. Cty: *paṭibaddha-cittā*. S i 186 reads *gadhitā*, but SA i 270 reads *gadhitāse* in the lemma, and glosses: *giddhā*. PED (*s.v. gathita*) prefers the spelling *-th-*. For the ending *-āse* see the note on 102.

Cty: *paṭighe ti, ghaṭṭaniye phoṭṭhabbe. mute ti, vuttāvasese mute; gandha-rasesū ti vuttaṃ hoti. Sāratthа-pakāsiniyaṃ* (= SA i 270) "*paṭigha-saddena gandha-rasā gahitā, muta-saddena phoṭṭhabbaṃ gahitan*" *ti vuttaṃ*. The explanation in SA is, as Mrs. Rhys Davids notes (KS i 237.1) an attempt to include the usual five senses in four words.

The cadence of pāda *d* is incorrect but it can be regularized by reading *taṃ munim āhu* with ThagA (text) and S i 186.

1217. ThagA (text and lemma), Be, Se, and S i 187 read *atha* for *aṭṭha-*, although the cty mentions *aṭṭha-* as a *v.l.* *Atha* is preferable *m.c.*

Cty: *dvā-saṭṭhi-diṭṭhi-gata-sannissitā micchā-vitakkā ti keci vadanti*. Cf. S. iv 286.

For *puthu[j]janatāya m.c.* see § 41. For *-gāhī m.c.* see § 49 (*f*).

S i 187 reads *vitakkā* for *sa-vitakkā*, but the metre shows that O's reading is correct. S i 187 reads *adhammā niviṭṭhā*, and ThagA, although reading as O in the text, reads *adhammā* in the lemma and in the explanation. The metre requires *adhamma-*, and if we compare *adhammasmiṃ niviṭṭho* J i 259 (quoted Breth., p. 399.2), there can be no doubt about the reading or the meaning.

S i 187 punctuates *vagga-gati 'ssa*, and this punctuation should be adopted if O's reading is retained. ThagA (text and lemma), Be, and Se read *vagga-gat' assa*, and the cty explains: *sassata-vādādi-micchā-diṭṭhi-vagga-gato taṃ-laddhiko na c' assa bhaveyya*. SA i 270 explains: *kilesa-vagga-(ga)to na ca bhaveyya*. We should probably read *-gat' assa*, and take *-gat'* as = *-gato*, in agreement with *bhikkhu*. Cf. *vagga-sāriṃ* SnA 365.

The other editions, and S i 187, read *duṭṭhulla-* for *padulla-*, and this reading should be adopted. Cty: *yo kilesehi dūsitattā ativiya duṭṭhullattā ca duṭṭhullānaṃ micchā-vādānaṃ gaṇhana-sīlo*.

1218. Pādas *ac* are *Vaitālīya* with redundant syllables in the cadences (§ 28 (*c*)). There are redundant syllables in pāda *d*, but these are removed if we read *paṭicca-[pari-]nibbuto* (§ 45). There are several verses where *nibbuta* and *nibbā-* are used almost interchangeably with *parinibbuta* and *parinibbā-* (see the note on 5). For *-nibbutō m.c.* see § 49 (*f*).

Cty: *parinibbuto ti, ārammaṇa-karaṇa-vasena nibbānaṃ paṭicca sa-upadi-sesāya nibbāna-dhātuyā parinibbuto*. See the note on 1274.

1219. Pādas *ac* are *Vaitālīya*. In pāda *c* we should either read *pathasmiṃ* (§ 47 (*c*)) with Ke, or assume that *samucchito* is for *pamucchito* (for *p/s* see the note on 49), and read *(p)pamucchito* (§ 42). Be reads *sa mucchito* which would be a possible word division here but not in 961, where the subject is plural.

Cty: *Gotamā ti, Gotama-gottassa bhagavato sāvakattā attānaṃ Gotama-gottaṃ katvā ālapati*. See the note on 91.

ThagA (text and lemma) reads *vippaṭisār' ahuvā*, and Be reads *vippaṭisārī 'huvā*, of which the former is preferable *m.c.* and should be adopted. Cty: *naṭṭho 'ham asmī ti, vippaṭisārī ahuvā, ahosi*.

1220. Pāda *a* is *Vaitālīya*. There is a syllable missing from the cadence of pāda *b* (§ 31 (*c*)), but the pāda can be corrected by reading *(pa)patanti* (§ 44) with ThagA (text and lemma), Be, Se, and S i 187. *Pa-* has been lost in O by haplography.

1221. The cadence of pāda *c* can be improved by reading *c' ānubhoti* (§ 49 (*f*)) with S i 187.

1222. ThagA (text and lemma), Be, Se, and S i 188 read *padhānavā* for *amānavā*, and this reading should be adopted. ThagA (text) and S i 188

read *'dha* for *idham*, and Be reads *idha*. If *'dha* is read, the pāda is *Vaitālīya* with a redundant syllable (§ 28 (*c*)).

1223. The other editions read *kāma-*, and O's reading is presumably a misprint.

1224A. For *subhaṃ nimittaṃ* see the note on 1105. For the scansion of *vipariyesā* see § 51.

1224B. After 1224 ThagA and Se insert

saṅkhāre parato passa, dukkhato mā ca attato ;
nibbāpehi mahā-rāgaṃ, mā ḍayhittha punappunaṃ.

The cty is silent about this verse, but it is included at S i 188, with *ḍayhittho* for *-ittha*.

1225. There is resolution of the first syllable of pāda *a* (§ 36). For *asubhāya cittaṃ bhāvehi* cf. Thig 19 82.

1226. Cty: *nicca-nimittādīnaṃ ugghāṭanena visesato aniccānupassanā animittaṃ nāma.*

1228. There is resolution of the first syllable in pāda *a* (§ 36). S i 189 reads *va* for *eva*, and Uv. 8.13 reads *priyodyam* for *piya-vācaṃ*. These readings may be the result of attempts to normalize the pāda. I was wrong to suggest (App. I, p. 232) the adoption of the reading *va*.

1229. Cty: *tattha sacce patiṭṭhitattā eva attano ca paresañ ca atthe patiṭṭhitā, atthe patiṭṭhitattā eva dhamme patiṭṭhitā honti ti veditabbā*, i.e. *sacce, atthe*, and *dhamme* are all taken as locatives, with *santo* as the subject, and *āhu* assumed to be for *ahū* = *honti*. SA i 275 (on S i 189) and SnA 399 (on Sn 453) give the same explanation. Uv. 8.14, however, reads *satyam arthe ca dharme ca vācam āhuḥ pratiṣṭhitām*. This led Lüders to point out (§ 17) that the Pāli version was based upon an Eastern version where the nominative singular was in *-e*, and was therefore liable to confusion with the locative singular. The problem is to decide which words are to be taken as nominative and which as locative. The plural form *patiṭṭhitā* implies a plural subject, and we may therefore assume that *atthe* and *dhamme* are nominatives: "*attha* and *dhamma* are grounded in truth", i.e. the opposite of the BHS version. It is to be noted that the Tibetan version (quoted by Lüders (p. 22.2)) agrees with Uv. 8.14 in taking *satyam* as a nominative, but is not directly derivable from it, since it includes the equivalent of *santa āhuḥ*, which is lacking in the BHS version. See also the note on 546.

1230. For *bhāsatī m.c.* see § 46 (*f*). S i 189 reads *bhāsate*. For *khema* see the note on 32.

1232. ThagA (text and lemma), Be, Se, and S i 190 read *sālikāy' iva*. This reading is interesting in that it is the only context in Thag where any of the editions differ from O in the development of *-a* + *iva*. See the note on 118.

O's spelling *udīyyati* is presumably incorrect. Be reads *udiyyati*, but ThagA (text and lemma), Se, and S i 190 read *udīrayi*, glossed: *uṭṭhahati*. This reading would enable us to take *nigghoso* as the subject and *paṭibhānaṃ* as the object. The cty's explanation looks, however, as though it is based upon a text reading *udiyyati*.

1233. ThagA (text), Be, Se, and S i 190 read *suṇanti* for *suṇantā*, but ThagA (lemma) reads *suṇantā* and includes it in the explanation. I am not now certain that I was correct to suggest (App. I, p. 232) reading *suṇanti*.

1234. The other editions read *samāgatā*. O's reading is probably a misprint.

For *anigha* see the note on 745. For *anīghā m.c.* see § 49 (*c*) and CPD (*s.v. anigha*). For *-cch-* in *-cchidaṃ* see § 40.

Cty: *visuddhiyā ti, visuddh'atthāya visuddhi-pavāraṇāya.*

1235. For the scansion of *anupar'yeti* see § 51. For *mahī* "earth" see the note on 211.

1236. For the scansion of *pay'rupāsanti* (by metathesis from *par'y-*) see § 51. For *maccu-hāyin* see the note on 129.

1237. Pāda *b* has nine syllables (§ 37), but can be normalized by reading *palāp'* with ThagA (text), Be, and S i 192.

For *ādicca-bandhu* see the note on 26.

Cty: *palāpo ti, tuccho anto-sāra-rahito; sīla-rahito ti attho.* SnA 312 (on Sn 282) explains: *anto sīlādi-virahitā*; SnA 165 (on Sn 89) explains: *anto sīlādi-guṇa-sāra-virahito*; SA i 278 (on S i 192) explains: *anto tuccho dussīlo.* AA iv 74 (on *samaṇa-palāpo* A iv 169–71) explains: *samaṇa-palāpo ti, vīhisu vīhi-palāpo viya nissāratāya samaṇesu samaṇa-palāpo.* The *v.l. palāso* quoted by O (*f.n.*) is presumably an example of the *p/s* alternation (see the note on 49), since none of the meanings quoted by PED for *palāsa* seems appropriate here, and Mrs. Rhys Davids' interpretation "sterile" seems strained. That the cties thought of the word as meaning "chaff", not "sterile", is shown clearly by the explanation at SnA 312 (on *palāpe vāhetha* Sn 282): *opunātha vidhamatha.* Since *vilāpa* "babbler" is found in contexts with *tuccha* (e.g. D i 55 M i 555 S iii 207), the explanation of *palāpa* by *tuccha* may mean that *palāpa* too means "babbler", but at KS i 244.1 Mrs. Rhys Davids gives her reasons for preferring the translation "chaff".

For *sabbe bhagavato puttā* see the note on 41.

1238. For the scansion of *pay'rupāsati* (by metathesis from *par'y-*) see § 51. For *akuto-bhaya* see the note on 289.

1239. ThagA (text), Be, Se, and S i 192 read *vimalaṃ* for *vipulaṃ*, and this reading should probably be adopted.

1240. For *nāga* see the note on 289.

Cty: *isinaṃ isi sattamo ti, sāvaka-pacceka-buddha-isinaṃ uttamo isi. Vipassī-sammā-sambuddhato paṭṭhāya isinaṃ vā sattamako isi.* For the seven Buddhas see 490. Of the cty's two interpretations, the former is more likely to be correct, cf. the Jain epithet *jina-sattama* (Isibh. 38.12) where there is no reason for assuming any meaning other than " best ". The cty on 1276 is silent. SA i 278 (on S i 192) gives only the second explanation, as does SnA 351 (on Sn 356 = 1276) and MA iii 97 (on M i 386).

For the comparison of the Buddha to a rain-cloud cf. 1273.

1241. Cty: *divā-vihārā ti, paṭisallāna-ṭṭhānato.*

For *-kamyatā*, the ablative of an *-ā* stem in *-ā*, see Geiger (1916, § 81).

1242–45. The cty explains that Vaṅgīsa uttered these verses when invited by the Buddha to give an example of his unpremeditated verse style. We might then suppose that all four verses are in the same metre, but Alsdorf (App., II, p. 238) while identifying 1243–45 as old *Āryā* makes no mention of 1242. There seems to be no reason for doubting that 1242 is old *Āryā* too, although rather corrupt.

1242. For *abhibhu[y]ya m.c.* in pāda *b* see § 41, and for *bhāgasŏ m.c.* in pāda *d* see § 49 (*g*).

Pāda *c* is hyper-metrical, and was presumably recognized as such in the tradition, for Be and S i 193 read *bandha-* for *bandhana-*, and ThagA (text) reads *-muñca-* for *-pamuñca-*. Cty: *bandhana-pamuñca-karan ti, bandhana-mocana-karaṃ*, which looks like the explanation of *-muñca-*. The metre can be normalized by reading *bandhana-[pa-]muñca[-kara]ṃ* (§ 45). Probably *-kara* came into the text from the gloss *muñcaṃ: mocana-karaṃ*.

ThagA (text and lemma) and S i 193 read *pavibhajjaṃ*. Cty: *bhāgaso pavibhajjan ti, sati-paṭṭhānādi-koṭṭhāsato dhammaṃ pavibhajjanīyaṃ katvā*. PED explains *pavibhajjaṃ* as a present participle with *-jj- m.c.*, and Be actually reads the unmetrical *pavibhajaṃ*. PED does not explain how a nominative form is to be fitted into the syntax, and SA i 279 explains it as an accusative: *pavibhajjan ti, dhammaṃ vibhajantaṃ*. The most likely explanation is that *pavibhajjaṃ* is an absolutive with *-ṃ* added (see Geiger (1912, § 214) and cf. *sakkaccaṃ*). *Pavibhajja* is mentioned as a *v.l.* by the cty, and also at SA i 279, and explained: *uddesādi-koṭṭhāsato pakārena vibhajitvā.*

Cty: *asitan ti, nissitaṃ*. See Mrs. Rhys Davids' note (Breth., p. 404.2).

1243. As Alsdorf points out (App. II, p. 238), there is a syllable missing in pāda *b*. We could perhaps read ⟨*su-*⟩*maggam* (§ 44), cf. *kumaggam* 1174. For *maggam m.c.* see § 49 (*g*). In pāda *c* we can read either *tamhi ca* with Alsdorf, or *tasmi[ṃ] ca* (§ 43 (*b*)). S i 193 reads *tasmiṃ te*, which need the omission of *te* to become metrical.

1244. For *sabba-[ṭ]ṭhitīnaṃ m.c.* see § 41, and for *desayī m.c.* see § 47 (*f*).

Cty: *sabba-ṭṭhitīnan ti, sabbesaṃ diṭṭhi-ṭṭhānānaṃ viññāṇa-ṭṭhitīnaṃ*

vā. For the eight kinds of stand-point for views see Ps i 138, and for the four (or seven) stations of consciousness see Nd2 245–46 [IBH].

Cty: *aggan ti, uttamaṃ dhammaṃ. agge ti vā pāṭho; paṭhamataran ti attho*. With *aggaṃ desayi* cf. *agga-vādino* 1142.

ThagA (text and lemma) reads *das'aḍḍhānaṃ* and S i 193 reads *dasaṭṭhānaṃ*. It is this latter reading which Mrs. Rhys Davids is translating when she renders "path of sight" (Breth., p. 404) and "vantage point of sight" (KS i 245). Although Woodward prefers this reading (ii 185.5), the cties do not support it. Cty: *das'aḍḍhanan ti, pañcavaggiyānaṃ*. SA i 279 explains: *pañcannaṃ, pañca-vaggiyānaṃ*. Cf. M i 172 *ff*. For the form of the numeral cf. *das'aḍḍha* Mhvs 5.12, *chaḷ-aḍḍha* Mhvs 5.121, *aṭṭh'aḍḍha* J vi 354.

1245. Alsdorf suggests (App. II, p. 238) omitting *hi* in pāda *c*, but the pada then becomes a normal *Āryā* pada instead of an old *Āryā*. We should rather read *tasmā* ⟨*ti ha*⟩ [*hi*] *tassa bhagavato* (see §§ 44 and 45). For *sāsanē m.c.* see § 49 (*g*), and for [*appamatto*] see § 45.

1246. For *Buddhānubuddho* see the note on 679.

ThagA (text and lemma), Be, Se, and S i 194 read *-nikkamo*. See the note on 72.

Cty: *sukha-vihārānan ti, diṭṭha-dhamma-sukha-vihārānaṃ*. The latter phrase occurs at M i 23 [IBH], and is explained at MA i 128: *ettha diṭṭha-dhammo nāma paccakkho atta-bhāvo. sukha-vihāro nāma catunnaṃ iriyā-patha-vihārānaṃ phāsutā. ekassa hi araññe antamaso uccāra-passāva-kiccaṃ upādāya sabbe iriyā-pathā phāsukā honti. tasmā diṭṭha-dhammassa sukha-vihāraṃ diṭṭha-dhamma-sukha-vihāran ti ayam attho veditabbo*.

Cty: *vivekānan ti, tiṇṇaṃ vivekānaṃ*. These are *kāya-, citta-*, and *upadhi-viveka* at Nd1 26, and *kāya-, citta-*, and *vikkhambhana-viveka* at Vism 140.

1248. We must scan *-pariya-* as a tri-syllabic word (§ 51), but since both O (*f.n.*) and Woodward (iii 197.1) mention *-pariyāya-* as a *v.l.*, we should perhaps adopt this reading and scan *-par'yāya-* (cf. 1262). The shortened form *-pariya-* probably arose for metrical reasons, and was then extended to prose (see the note on 897).

1249. ThagA (text and lemma), Be, Se, and S i 192 195 read *nagassa* for *nāgassa*, and this reading should be adopted.

For the scansion of *par'yupāsanti* see § 51.

For *maccu-hāyin* see the note on 129.

1250. ThagA (text) and S i 195 read *te cetasā*, which leaves pāda *a* with nine syllables even after scanning *anupar'yeti* (§ 51). *Te* does not seem necessary to the sense, and should be omitted.

For *nirūpadhi m.c.* see § 46 (*f*).

1251. For *anukāhāra* see the note on 929. For the scansion of *pay'rupāsanti* (by metathesis from *par'y-*) see § 51.

1252. Pādas *abc* are *Jagatī*; pāda *d* is *Triṣṭubh*. In pāda *a* there is resolution of the fifth syllable (§ 27 (*d*)), and in pāda *d* there is resolution of the first syllable (§ 26 (*d*)).

For *virocatī m.c.* see § 47 (*b*), and for *atirocasī m.c.* see § 46 (*b*).

For *Aṅgīrasa* see the note on 536.

1253–62. These verses do not entirely agree with S i 196.

1253. Pāda *a* is *Triṣṭubh*; pādas *bcd* are *śloka*.

Cty: *kāveyya-mattā ti, kāveyyena, kabba-karaṇena mattā, mānitā, sambhāvita-guṇodayaṃ āpannā.* SA i 176 (on S i 110) explains: *yathā kavi kabbaṃ cintento tena kabba-karaṇena matto.* SṬ explains: *kabba-karaṇena matto ti, kabba-kriyā-pasutatādi-vasena matto kabbaṃ katvā* [LSC]. SA i 286 (on S i 196) explains: *kāveyyena kabba-karaṇena mattā.* SṬ explains: *kavinā kataṃ, tato vā āgataṃ tassa vā idan ti kāveyyaṃ, tad ev' ettha kāveyyan ti vuttaṃ* [LSC]. See also Mrs. Rhys Davids' note (Breth., p. 406.4).

For *-dhammāna m.c.* see § 43 (*b*).

The presence of *vicarimha* in pāda *a* suggests that we should have a plural verb in pāda *c*. ThagA (text and lemma), Be, and Se read *addasāma*. Cty: *addasimha*.

1254. ThagA (text and lemma) reads *addhā* for *saddhā*. Cty: *ratanattayaṃ addhā amhākaṃ upakār'atthāya uppajji.* S i 196 reads as O.

1255. Cty: *khandhe āyatanāni ca dhātuyo cā ti, pañca-kkhandhe dvādas-āyatanāni aṭṭhārasa-dhātuyo ca imasmiṃ ṭhāne khandhādi-kathā vattabbā. sā Visuddhimagge vitthāritā evā ti tattha vutta-nayen' eva veditabbā.* For *āyatana* see the note on 116. For *khandha* see the note on 23. For *dhātu* see Nd2 177–78.

1257. ThagA (text and lemma), Be, Se, and S i 196 read *niyāma-gata-ddasā*, where *-dd-* is *m.c.* (cf. § 40), as is *-ṃ-* in O's reading. For *-dd-* < *-ṃd-* see the note on 77.

Cty: *ye niyāma-gata-ddasā ti, niyāmo eva niyāma-gataṃ ye bhikkhū bhikkhuniyo ca sammatta-niyāmaṃ addasaṃsu, adhigacchiṃsu.* Mrs. Rhys Davids' cty seems to have read *sampatti-niyāmaṃ* (Breth., p. 407.2).

1258. For the scansion of *ar'ya-* see § 51. For *ādicca-bandhu* see the note on 26.

1259. If we retain O's reading this verse and 959 are the only *śloka* verses where the *svarabhakti* vowel in *ariya* is required for purposes of scansion (§ 51). Ke and Se, however, read *ariyaṃ c' aṭṭhaṅgikaṃ*, where we must scan *ar'yaṃ*.

1261. *Svāgatam* is used here in the same way as in 287, not as in 9 and 885-86.

1262. Cty: *abhiññā-pārami-ppatto ti, channam pi abhiññānam pāramim ukkaṃsam adhigato.* *Abhiññā* is not here "intuitive knowledge" but "supernormal power". These are given at D iii 281, and include *sota-dhātu, iddhi*, and *ceto-pariyāya*. The other three are *pubbe-nivāsa-ñāṇa, dibba-cakkhu-ñāṇa*, and *āsava-khaya-ñāṇa*. For *tevijja* in the sense of one who possesses these three particular knowledges see the note on 24.
For *-pariya-* see the note on 1248.

1263. In pāda *b* there are redundant fifth and eighth syllables (§ 26 (*d*)). For *vicikicchāna[m] m.c.* see § 43 (*b*). O (*f.n.*) suggests reading *chettā* for *chetvā*, and this is read by ThagA (text and lemma), Be, and Sn 343. Cty: *chettā, chedako.* O's reading must have arisen as a "mis-translation" from a dialect where the absolutive ending was *-ttā* (e.g. AMg), and consequently indistinguishable from the agent noun. We could correct the cadence by reading *vicikiccha-chettā*.

1264. There is a redundant eighth syllable in pāda *c* (§ 26 (d)), but if we read *namassam* for *namassaṃ* (§ 49 (*a*)) there is resolution of the fifth syllable (§ 26 (*d*)). For the scansion of *-viriyo* see § 51.
Cty: *daḷha-dhamma-dassī ti, bhagavantaṃ ālapati; daḷha-dhamman ti nibbānaṃ abhijjan'aṭṭhena; tañ ca Bhagavā passi dassesi ca.*

1265. In pāda *c* there is resolution of the first syllable (§ 26 (*d*)).
ThagA (text and lemma), Be, and Sn 345 read *sotā* for *sotaṃ*. A plural form seems essential with *samavaṭṭhitā*, but O's reading may be correct and may be an example of *-aṃ* < *-āni* (see the note on 2).
ThagA (text and lemma), Be, and Sn 345 read *no* for *nu* in pāda *d*. If this reading is adopted it must be scanned as *nŏ m.c.* which perhaps explains how the reading *nu* arose.

1266. In pāda *d* there is a redundant eighth syllable (§ 26 (*d*)), and in pāda *b* there is resolution of the first syllable (§ 26 (*d*)).
ThagA (text and lemma) punctuates *m' etaṃ*. Cty: *m' etaṃ, me etaṃ.*
For *devāna m.c.* see § 43 (*b*).

1267. ThagA (text and lemma), Be, Se, and Sn 347 read *ganthā* for *gandhā*. See the note on 768, and cf. Thīg 111.
For *vicikiccha-[ṭ]ṭhānā m.c.* see § 41.

1268. For *jātā m.c.* see § 47 (*a*).
ThagA (text), Be, Se, and Sn 348 read *nivuto* for *nibbuto*, and the cty includes *nivuto* in the explanation. The metre of the opening of pāda *c* is unusual, and I suggest that we should read *tamo v(a) assa* (§ 44), and assume that there is a redundant fifth syllable (§ 26 (*d*)).
In pāda *d* the other editions read as O, but this is unmetrical, and O suggests (*f.n.*) that the reading of Sn 348 is correct: *na jotimanto pi narā tapeyyuṃ*.

1269. In pāda *d* there is resolution of the first syllable (§ 26 (*d*)).

Mrs. Rhys Davids' note (Breth., p. 409.3) "*jānaṃ* for *jānantaṃ*" is misleading, although the cty includes *jānantaṃ* in the explanation. *Jāna* "knowing" is listed in both PED and BHSD (*s.v.*).

ThagA (text and lemma), Be, Se, and Sn 349 read *parisāsu* for *parisāya*.

1270. Sn 350 reads *saṇiṃ* for *sanikaṃ*. In App. I (p. 232) I suggested that this reading should be adopted as being more metrical, but I now think that *sanikaṃ* should be retained, and the existence of a redundant eighth syllable recognized (§ 26 (*d*)).

1271. Cty: *dhonan ti, dhuta-sabba-pāpaṃ*. This interpretation supports Mrs. Rhys Davids' claim (Breth., p. 409.4) that *dhona* is the agent-noun from *dhunāti*. I think, however, that a derivation from *dhovati* is more likely, and I suggest that *dhona* is a past participle with *-na* instead of *-ta* (cf. Skt *dhūna* and *dhūta* from *dhū-*).

All the editions of Thag read *va* in pāda *d*, but Sn 351 reads *ca*. The cty includes *pana* in its explanation of the verse, which looks as though it is explaining a text containing *ca* = *tu* (see the note on 41).

For *jātī m.c.* see § 47 (*a*).

1272. Pādas *abd* are *Triṣṭubh*; pāda *c* is *Jagatī*. There is resolution of the first syllable of pāda *a* (§ 27 (*d*)). For *añjalī m.c.* (with Sn 352) see § 47 (*b*), and for *mohayī m.c.* see § 47 (*a*).

ThagA (text and lemma), Be, Se, and Sn 352 read *samujju-*, which should be adopted. Cty: *samujju-paññassa, sabbattha appaṭihata-bhāvena uju-gata-paññassa*.

1273. For the scansion of *ar'ya-* and *-vir'ya* see § 51. For *mohayī m.c.* see § 47 (*a*).

ThagA (text and lemma), Be, and Se read *paroparaṃ*, but Sn 353 agrees with O in reading *parovaraṃ*. For the alternation between the two forms see PED, *s.v. parovara*. Cty: *paroparan ti, lokuttara-lokiya-vasena sundarâsundaraṃ dūre-santikaṃ vā*. SnA 350 gives the same explanation for *parovaraṃ*.

Cty: *sutaṃ pavassā ti, suta-saṅkhātaṃ saddâyatanaṃ pavassa, pagghara, muñca, pavatta. sutassa vassā ti vā Pāḷi; vutta-ppakārassa saddâyatanassa vuṭṭhiṃ vassā ti attho*. SnA 350 gives the same explanation, although Sn 353 reads *sutassa vassa*. This latter reading undoubtedly arose from the confusion of *p/s* (see the note on 49). The development was probably *sutaṃ pavassa* > *sutappavassa* (for *-ṃp-* > *-pp-* see the note on 77) > *sutassa vassa*. The fact that this reading exists with a genitive which is very difficult to explain, is proof of the difficulty which O's reading has caused. One would expect the simile in pāda *c* to be continued "rain your voice (= water) upon me". Although Mrs. Rhys Davids interpreted *suta* in this way, "the heard thing, i.e. speech" (Breth., p. 410.2), I can find no evidence that *suta* ever means this.

I suggest that *sutaṃ* is the goal of motion, and that it is *m.c.* for *sotaṃ*: " rain upon my ears ". For *-aṃ* < *-āni* see the note on 2.

1274. For the scansion of *brahma-car'yaṃ* see § 51. For *ahu m.c.* see § 48 (*a*). I suggest that *yad* be separated from *atthiyaṃ* (cf. the note on 12) and taken as the relative pronoun, with *taṃ* as its correlative. ThagA (text) and Be read *acari*, but we must read *acāri m.c.* with O (§ 46 (*a*)).

O's punctuation *'ssa* implies *assa* " of, for him ". The combination of *kacci* with *su* or *ssu* is common (cf. Sn 1045 1079), and perhaps we should assume that *ssa* is for *ssu* here (cf. S i 39 161), or read *ssu* or (*s*)*su m.c.* (§ 41).

Pāda *c* has a redundant eighth syllable (§ 26 (*d*)). ThagA (text) and Sn 354 read *nibbāyi so anupādi-seso*, which is unmetrical. Cty: *yathā vimutto ti, kiṃ anupādi-sesāya nibbāna-dhātuyā yathā asekkho, udāhu sa-upādi-sesāya yathā sekkho vā ? ti pucchi.* SnA 350 is very similar. The author's meaning was probably: *nibbāyi so sa-upādiseso, ādu anupādi-seso yathā vimutto ahu* " did he gain *nibbāna* with grasping, or was he without grasping like one released ?". The original reading of the pāda was probably: *nibbāyi so, ād' anupādi-seso*, with the first alternative unexpressed. Later tradition thought that both alternatives were expressed, and changed *an-* to *sa-*: " did he gain *nibbāna*, or has he grasping remaining ?". For *sa-upādi-sesa-nibbāna-dhātu* = *kilesa-parinibbāna*, and *anupādi-sesa-nibbāna-dhātu* = *khandha-parinibbāna* see the note on 5. Ñāṇamoli suggested (1960, p. 214.50) that *upādi-sesa* was originally a medical term, and referred to M ii 257, where it has the meaning of " the residue of poisoned arrow left in a wound ". The phrase was then used of the arahat who during the remainder of his life has a residue of grasping remaining, which will cease with the end of his life. In 1218 *sa-upādi-sesa* is used as an explanation of *paṭicca-parinibbuto*. We could translate *sa-upādi-sesa* as " conditionally (quenched) " and *anupādi-sesa* as " completely (quenched) ".

1275. Cty: *iti Bhagavā ti, idaṃ pana saṅgīti-kārānaṃ vacanaṃ.* See § 3 and the note on 825.

Pādas *acd* are *Triṣṭubh*; pāda *b* is *Jagatī*.

For *-ānusāyitaṃ m.c.* see § 47 (*b*). There is a redundant fifth syllable in pāda *b* (§ 27 (*d*)). For *jātī m.c.* see § 47 (*a*). For *-br-* making position in *abravī* see § 50 (*a*).

Cty: *pañca-seṭṭho ti, pañca-vaggiyānaṃ seṭṭho; pañcahi saddhādīhi indriyehi vā anaññā-sādhāraṇehi cakkhūhi vā seṭṭho; atha vā pañca-seṭṭho ti, pañcahi sīlādīhi dhamma-kkhandhehi, pañcahi vā hetu-sampadādīhi seṭṭho, uttamo, pavaro ti. saṅgīti-kārānaṃ ev' idaṃ pi vacanaṃ.* SnA 351 is almost identical. In view of *buddha-seṭṭha* in 175 368 1168–69, can we assume that *pañca-seṭṭha* is the equivalent of *pañca-buddha-seṭṭha*, and see here a reference to the five Buddhas of this *Buddha-kappa* [IBH]?

If pāda *d* is due to the *saṅgīti-kārā* (§ 3), we must assume that the original pāda has been lost or the verse had only three pādas in its original form.

INDEX OF PARALLEL PASSAGES

This index, which does not aim at completeness, includes only parallel passages in Skt, Pkt, and non-canonical Pāli. For identical passages in Thag and Thīg Stede's index should be consulted. Ultimately PTC (in progress) will supply complete references for all canonical texts.

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INDEX OF NAMES

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Aa

INDEX OF WORDS DISCUSSED OR QUOTED IN THE NOTES

An asterisk (*) signifies that the word, or the precise meaning assigned to it, is not given in PED.